SJR

808
R464f
1945
c.2

UNIVERSITY
OF FLORIDA
LIBRARY

Digitized by the Internet Archive
in 2011 with funding from
LYRASIS Members and Sloan Foundation

http://www.archive.org/details/foundacionofrhet00rain

THE FOUNDACION

OF

RHETORIKE

By

RICHARD RAINOLDE

Raynolds

WITH AN INTRODUCTION

By

FRANCIS R. JOHNSON

Associate Professor of English, Stanford University

NEW YORK

SCHOLARS' FACSIMILES & REPRINTS

1945

808
R464
1945
c.2

Facsimile reproduction of the copy in the
Bodleian Library, Oxford
Signature K from the copy in the
Chapin Library, Williams College

Photo-Lithoprint Reproduction
EDWARDS BROTHERS, INC.
Lithoprinters
ANN ARBOR, MICHIGAN

INTRODUCTION*

The discriminating reader of today, if urged to describe what he finds most distinctive in the prose style of Elizabethan writers, would single out certain traits for special mention. Among these would be their evident delight in language for its own sake, leading not only to a passion for puns and other types of wordplay but also to the eager invention of new words and expressions and the playing of variations on the old; their assiduous cultivation of sound pattern, cadence, and rhythm in their writings; their habit of heaping up similes and comparisons drawn from classical mythology, history, and what passed for scientific lore; and, above all, their employment of a rich profusion of vivid imagery, conveying an idea simultaneously to the intellect and to the imagination by a rapid succession of pictures — a method which finds its most familiar illustrations in the great passages in Shakespeare. All these qualities can be summed up in the statement that Elizabethan prose is consciously rhetorical, deeply influenced by the systematic training in rhetoric that was part of the education of every sixteenth-century schoolboy. Immature writers in this period, or those deficient in taste or talent, often parade their knowledge of the rhetorical figures and formulas with vexatious ostentation, heedless of the maxim that a figure seems best when the reader is not aware that it is a figure. But the ablest writers, in their mature works, although freeing themselves from slavish observance of the rhetorical patterns of the schools, exemplify in every line the rhetorical teachings of the Renaissance. In their hands the formulas of the textbooks, sterile when not wedded to vital subject matter, become productive of memorable literature.

One of the best keys, therefore, to the understanding of the literature of the Elizabethans is a knowledge of their critical theories concerning literary composition and the sort of training in composition

*The greater part of this introduction was first published with the title "Two Renaissance Textbooks of Rhetoric: Aphthonius' *Progymnasmata* and Rainolde's *A booke called the Foundacion of Rhetorike*," in the *Huntington Library Quarterly*, vol. VI (August, 1943), and is here reprinted by permission of the Huntington Library.

they received in the schools. For their philosophy of composition the Elizabethans looked to the ancient classics, especially to Aristotle's *Rhetoric,* to Cicero's *De oratore,* and to Quintilian's *Institutio oratoria.* None of these works, however, was arranged to serve as a manual for classroom use, with illustrative models for students to imitate in their own compositions. For their manuals of elementary exercises the Renaissance schoolmasters turned to the works of two late Greek rhetoricians, Hermogenes (2nd century) and Aphthonius (4th century). Hermogenes, in the Latin translation made by Priscian the grammarian about 500 A.D., had been the more popular in the Middle Ages, but in the sixteenth century he yielded to Aphthonius, whose *Progymnasmata* became the most widely used textbook of Latin composition.

Aphthonius' manual consisted of fourteen different kinds of elementary exercises in theme writing: (1) the retelling of a fable or myth; (2) the short narrative; (3) a theme upon the saying or deed of some known person (*Chria*); (4) a theme upon some wise saying or proverb (*Sententia*); (5) a theme refuting some statement or belief (*Destructio*); (6) a theme upholding the truth of some statement or proposition (*Confirmatio*); (7) Commonplace (*Locus communis*)—that is, a theme dwelling upon some abstract virtue or vice and employing subject matter of general application, even though directed at some particular person or deed; (8) a eulogy or encomium; (9) a theme of dispraise or defamation; (10) a comparison; (11) an imaginary speech declaimed by some person or some personified abstraction (*Ethopoeia*); (12) a lively and elaborate description; (13) a speech marshaling the arguments for one side or the other of a debatable abstract proposition (*Thesis* or *Consultatio*); (14) a speech for or against a proposed or existing law (*Legislatio*). After defining each kind of exercise, dividing it into its various types, and outlining the headings under which the student should develop his theme, Aphthonius gave an illustrative example to serve as a model. Sixteenth-century editors of Latin translations of Aphthonius' handbook usually supplied extensive explanatory notes and several additional models for each of the fourteen exercises.

INTRODUCTION

Richard Rainolde's *A booke called the Foundacion of Rhetorike* is an adaptation in English of Aphthonius' *Progymnasmata.* The importance of these two closely related books, therefore, can be more accurately appraised after examining the place of Aphthonius' manual among the texts used for the teaching of Latin composition in the schools of Renaissance England. Having its own particular function to perform, the book of elementary exercises was customarily used in conjunction with other texts designed for different purposes. The place of each kind of schoolbook in the program as a whole can best be perceived from the vantage point of the ruling doctrine among Renaissance schoolmasters concerning the nature of literary excellence.

In the eyes of the Renaissance, the supreme writer of Latin prose was Cicero. In their overzealous enthusiasm for classical Latin, many schoolmasters turned their backs upon the living Latin of the Middle Ages and exalted Cicero as the only acceptable model of Latin style. The qualities most admired in Cicero were his carefully constructed rhythmic periods and his copiousness. This copiousness consisted on the one hand in an unfailing variety in diction, and on the other in an abundance of illustrative material to amplify and illuminate any topic under discussion. Cicero himself emphasizes the sound principle that a copious style proceeds from copiousness of thought.[1] But Cicero's abundant richness of thought was beyond the capacity of the Renaissance schoolboy, laboring over his Latin themes. His teachers, no less than the teachers of students today, must have been plagued by the persistent complaint, "I can't think of anything to say." The most popular textbooks in the schools, consequently, were those devised to train the student in discovering a great plenty of things to say on any subject that might be assigned. The pupil was thus supplied with a method which, depending upon the intelligence with which he used it, could be either a priceless spur to original thinking or an incentive to filling out an empty form with pure bombast.

Various kinds of textbooks were devised to promote a copious style. Some aimed to provide an abundance of matter for amplifying

[1] *De oratore* 3.31.

a theme; others to further a varied and lively diction. To the first sort belongs the commonplace book. The students — especially the older ones — were encouraged to keep their own commonplace books, and to copy therein the apt phrases, the pithy sentences, the lively metaphors, similes, and comparisons, and the impressive *exempla* — in short, all the choicest passages of verse or prose that they encountered in their Latin reading. By classifying the collected material under appropriate topics or headings, such as Ambition, Courage, Love, Honor, Parents, Children, and the like, they would accumulate a store of ready-made phrases and of illustrative matter to draw upon in varying and amplifying any discourse.

Roger Ascham, in *The Scholemaster*,[2] praises the keeping of commonplace books, if wisely done, but condemns the practice of using commonplaces compiled by others. Francis Bacon, while objecting to the customary methods of classification employed in these books, commends them as an assurance of "copie of invention."[3] The schoolmaster John Brinsley likewise extols commonplace books as a "great helpe where the schollers have leisure and judgement to gather them."[4] In agreement with other Renaissance teachers, Brinsley approved of the commonplace books compiled by learned scholars and published for the benefit of all who desired to avail themselves of such assistance. Erasmus, the most noted of the Renaissance humanists, published three famous collections gleaned from his far-roaming excursions through classical literature: his *Adagia*,[5] his *Parabolae, sive Similia* (1513), and his *Apophthegmatum, sive scite dictorum libri sex* (Basel, 1531). Erasmus' compilations were not systematically gathered under topical headings and alphabetically arranged for the convenience of the user, but a

---

[2]*English Works*, ed. W. A. Wright (Cambridge, 1904), p. 259.

[3]*Advancement of Learning*, Bk. II; in *The Philosophical Works of Francis Bacon*, ed. J. M. Robertson (London, 1905), p. 120.

[4]*Ludus Literarius: or, The Grammar Schoole* (1612), ed. E. T. Campagnac (Liverpool, 1917), p. 188.

[5]First published at Paris in 1500, with the title *Adagiorum collectanea;* later greatly augmented and entitled *Adagiorum chiliades tres.* The augmented edition was first published at Venice, in 1508, in a large folio volume and was reprinted many times during the next two centuries.

compilation somewhat similar to Erasmus' *Adagia,* the *Polyanthea* of Nannus Mirabellius Dominicus (Savona, 1503),[6] classified its material under general headings or "common places." Both these volumes were unwieldy folios whose cost and size made them unsuitable for school texts. Thus schoolmasters and publishers, seeking profitable textbooks, perceived the practical value of making a selection from Erasmus, Nannus Mirabellius, and other sources, of arranging the chosen items under appropriate commonplaces, and then printing the resulting compilation as an aid to literary composition. They therefore co-operated in issuing numerous commonplace books—books which instantly became popular not only in the grammar schools, but among Elizabethan writers generally. Of the Latin commonplace books, the most typical and popular was one based primarily upon Erasmus by an Alsatian schoolmaster teaching at Basel, Conrad Wolffhart, known as Lycosthenes. His *Apophthegmatum* (Basel, 1555) and his *Parabolae* (Basel, 1557)—usually combined in one volume in later editions—were reissued again and again, for fully a century, by various presses throughout Europe. In England Lycosthenes' work was entered in the Stationers' Register in 1579,[7] although the earliest extant edition recorded in the *Short-Title Catalogue* is dated 1635.

The vogue of Latin commonplace books gave birth to English handbooks cut to a similar pattern. Richard Taverner and Nicholas Udall translated into English selections from Erasmus' compilations.[8]

---

[6]There were many later editions printed in various cities of Europe during the next century and a half.

[7]It was entered to Harrison, Bishop, and Norton on January 5, 1579.

[8]Taverner's principal translations from Erasmus were: (1) *Proverbes Or adagies with newe addicions gathered out of the Chiliades of Erasmus* (London, 1539, and numerous later editions). (2) *The garden of wysdom* (London, 1539), and *The second booke of the Garden of wysedome* (London, 1539); both books consist of selections translated from Erasmus' *Apophthegmata.* (3) *Flores aliquot sententiarum ex variis collecti scriptoribus,* (London, 1540); this was translated by Taverner from a supplementary section to Erasmus' *Dicta sapientum e Graecis* (see C. R. Baskervill, "Taverner's 'Garden of Wisdom' and the 'Apophthegmata' of Erasmus," *SP,* XXIX [1932], 149-59). Nicholas Udall's translation, *Apophthegmes, that is to saie, prompte . . . saiynges,* was first published in 1542. Both Taverner's and Udall's translations had later editions.

At a later date the most widely used manuals of this sort were William Baldwin's *A Treatise of Moral Philosophy* (1547) as rearranged by Thomas Palfreyman, John Bodenham's *Politeuphuia: Wits Commonwealth* (1597), and Francis Meres's *Palladis Tamia: Wits Treasury: Being the Second part of Wits Commonwealth* (1598). All had later editions; the first two continued to be reprinted until the end of the seventeenth century.

By means of the collections, large and small, in Latin and in English, which have been mentioned — and of others like them — the Renaissance students and writers were supplied with stores of similes and comparisons, of *exempla*, and of wise and pithy sayings or *sententiae*, neatly arranged according to subjects. The problem of discovering plenty of matter wherewith to amplify a discourse on any topic was thereby made easy.

An equally important problem to the Elizabethan was the mastery of a lively and varied style. For this purpose another type of book was available — the manual which classified, defined, and illustrated the figures of speech. It traced its ancestry, through many medieval progenitors, back to the pseudo-Ciceronian *Rhetorica ad Herennium*. In the Renaissance it took the form and often the title of a treatise of schemes and tropes. Tropes and schemes (or *schemata*) were the two customary subdivisions of the figures of diction, as distinct from the figures of thought. A trope involves using words to mean something different from their ordinary, matter-of-fact denotation as, for example, in metaphor or synecdoche. A scheme, however, is a figure consisting of the arrangement of words in an artificial order, or of the repetition of words or elements of a word. Syntactically parallel clauses and phrases, alliteration, and the various patterns of word repetition are familiar illustrations of schemes. Typical of the handbooks of the figures prepared for Renaissance students was Joannes Susenbrotus' *Epitome troporum ac schematum*, first published at Zurich in 1540, with innumerable later editions, several from English presses. This was one of the most widely used of the Latin texts, but many treatises, including the popular *Rhetorica* of Peter Ramus' friend and associate,

Omer Talon, were devoted almost exclusively to the figures of speech. In English there was a long line of such books, beginning with Richard Sherry's *A treatise of Schemes & Tropes* (1550), and including the elder Henry Peacham's *The Garden of Eloquence* (1577; revised and augmented in 1593), Abraham Fraunce's *Arcadian Rhetorike* (1588?), Angel Day's *A Declaration of al such Tropes, Figures or Schemes* added to the 1592 and later editions of his *The English Secretary*, Thomas Blount's *The Academie of Eloquence* (1654), and John Smith's *The Mysterie of Rhetorique unvail'd* (1657).

The treatises on the figures of speech were useful in giving definitions and examples, and the commonplace books supplied a wealth of material for amplifying a theme. But for instructive illustrations of how these manuals should be employed in achieving copiousness and variety in matter and in phraseology, the Renaissance teacher would direct his student to the *De duplici copia verborum ac rerum*, a textbook prepared by Erasmus in 1511 for use in Colet's newly founded St. Paul's School. The *De copia*, throughout the sixteenth century, was one of the most widely used grammar-school texts.

The books already mentioned supplied the student with the means for giving ample substance to his themes. None of them, however — not even Erasmus' *De copia*—provided him with patterns for a well-framed skeleton to support the robust body that was the goal of the copious style. Rhetoric, as taught during the Middle Ages, had suffered severely as an intellectual discipline through the loss of two of its branches, *inventio* and *dispositio*, which were customarily transferred to the province of logic.[9] With instruction in rhetoric centered primarily on *elocutio*, defined at the time as the classification and illustration of the various figures of speech, the inevitable tendency was to regard style as the superficial ornamentation whereby the writer adorned or "prettified" his discourse. Forgotten was the sound teaching of Aristotle, Cicero, and Quintilian that true style is merely the giving of effective expression to subject matter; that it is not superimposed ornament but is inseparable from the thoughts and emotions which the

[9]The classical fivefold division of rhetoric consisted of: (1) *inventio*, or finding and collecting material; (2) *dispositio*, or arrangement; (3) *elocutio*, or style (diction and phrasing); (4) *pronuntiatio*, or delivery; and (5) *memoria*, or memorizing.

author seeks to convey.

Many of the Renaissance humanists who composed textbooks of rhetoric gave full-length treatment to *inventio* and *dispositio,* and thus restored the properly rounded presentation of the best classical tradition. The treatises of George of Trebizond, Melanchthon, Cavalcanti, and, in England, Thomas Wilson belong to this group.[10] These books, however, consisted of a closely reasoned exposition of the whole body of rhetorical theory, and therefore lacked the neatly arranged rules, formulas, and illustrative models so prized by the average schoolmaster. Consequently the inferior later tradition of ancient rhetoric supplied the manuals that guided the beginning students in gathering and organizing the materials for their first themes. Just as Hermogenes' rules for composing the various types of elementary exercises had, in Priscian's translation, won the favor of the Middle Ages, so Aphthonius' very similar and somewhat expanded treatment came, during the sixteenth and seventeenth centuries, to be the general choice of schoolmasters.

The discussion thus far has served to place the *Progymnasmata* of Aphthonius among the many types of rhetorical handbooks to which the Renaissance student turned for aid in literary composition. Because of the vogue of Aphthonius as a required text in the grammar schools, his book is a particularly valuable guide to one phase of the teaching of rhetoric in Elizabethan times. Therefore its history, its contents, and its influence require special examination.

Of the ancient manuals of *progymnasmata,* or first exercises in rhetoric, the texts of only three have survived — those by Theon (probably written about the beginning of the Christian era), by Hermogenes, and by Aphthonius.[11] There is abundant evidence, however, of the importance of such exercises in rhetorical education during

[10]Thomas Wilson's *The Arte of Rhetorique* was first published in 1553; later editions were issued in 1560, 1562, 1563, 1567, 1580, 1584, and 1585. An earlier English work which dealt primarily with *inventio* and *dispositio* was Leonard Cox's *The arte or crafte of rhethoryke,* first published about 1524 for use in the grammar school at Reading. Another edition appeared in 1532.

[11]For the history of *progymnasmata* in ancient rhetoric see Georg Reichel, *Quaestiones progymnasmaticae* (Leipzig, 1909).

classical times. Accepting the traditional doctrine that three things — natural ability, knowledge of theoretical principles, and diligent practice — were required to produce a good speaker or writer, [12] teachers saw to it that their pupils did not neglect the third — practice. Before the student attempted the more advanced exercises (the set declamations modeled after deliberative or forensic orations), he was forced to test his abilities in various simpler preliminary exercises. The three surviving collections of *progymnasmata* represent the form these exercises had taken in the schools by the beginning of the first century, if not earlier. Quintilian, at the end of the first century, describes in his *Institutio oratoria*[13] the very same elementary exercises that we find in the manuals of Theon, Hermogenes, and Aphthonius.

Aphthonius, the writer of the latest of these manuals, was a teacher of rhetoric at Antioch during the latter half of the fourth century.[14] His treatise followed the traditional pattern of earlier textbooks of the same sort, except that it included fourteen different kinds of exercises instead of the twelve of Hermogenes. It did, however, have the distinction, to judge from the evidence of the surviving manuscripts, of being the only handbook that included an illustrative example of each of the fourteen types of exercises.

Aphthonius' *Progymnasmata* was many times translated into Latin, and edited with commentaries by numerous medieval and Renaissance scholars. During the sixteenth and seventeenth centuries, the following authors edited translations which achieved sufficient popularity to be reprinted several times: Natalis Comes, Rudolph Agricola, Joannes Maria Cataneo, Francisco Escobar, Joachim

---

[12] See, for example, Plato, *Phaedrus* 269 D; *Rhetorica ad Herennium*, ed. F. Marx (Leipzig, 1894), 1.2; Quintilian, *Institutio oratoria*, end of proem to Book I. Paul Shorey, in an article in the *Transactions of the American Philological Association*, XL (1909), 185-201, has demonstrated that this doctrine was a commonplace among classical authors as early as the fifth century B.C.

[13] See I. ix, for the simplest exercises (myth or fable, *sententia*, and *chria*), and II. i and iv, for the others.

[14] See the introduction by Hugo Rabe to his edition, *Aphthonii Progymnasmata* (Leipzig, 1926).

Camerarius, Benigno Martino, and Burchardo Harbart. The most continued and widespread popularity, however, was won by a volume edited by Reinhard Lorich (Reinhardus Lorichius Hadamarius), a professor at the Protestant university of Marburg, wherein Lorich combined the translations of Agricola and Cataneo, supplied an elaborate commentary, and provided several additional examples of each type of exercise in Aphthonius.

Of Reinhard Lorich's career little is known. He was born at Hadamar, in Hesse Nassau, and was professor of rhetoric at Marburg during the 1530's and 1540's. He was also pastor at Bernbach in Wetterau, and brother of the German poet and author Johann Lorich.[15] As professor of rhetoric, Lorich prepared editions of a varied group of texts, illustrative of the different types of aids to literary composition. Included was a commonplace book, *De Institutione principum loci communes ex . . . optimis auctoribus collecti* (Frankfort, 1538, and later editions); a treatise on the figures of speech, *Tabulae de schematibus et tropis Petri Mosellani* (Frankfort, 1540); an edition of Cicero's rhetoric, *M. Tullii Ciceronis Rhetorica* (Frankfort, 1541); annotations to Rudolph Agricola's *De inventione dialectica libri tres* (Cologne, 1538, 1542); and, finally, Aphthonius' *Progymnasmata*. Lorich's first edition of the *Progymnasmata* consisted of a small pamphlet of forty leaves, containing Agricola's translation accompanied by Lorich's systematic tabulation of the headings, or "places," by means of which each of Aphthonius' exercises should be developed. This pamphlet was published at Marburg in 1537.[16]

In 1542 Lorich issued at Marburg, from the press of Christian Egenolff, a greatly augmented edition of Aphthonius, consisting of 219 leaves instead of 40. This time he made use of two Latin trans-

---

[15]Ferdinand Hoefer, *Nouvelle Biographie Générale* (Paris, 1852-77).

[16]The title, as recorded in the *Gesamtkatalog der Preussischen Bibliotheken*, V (Berlin, 1934), 764, is: *Aphthonii Progymnasmata, Rudolpho Agricola interprete, iam multo luculentis ed. Quibus acc. tabula commodior, quae breviter omnes Aphthonii locos velut in speculo, conspiciendos exhibet.* Libraries in Berlin, Breslau, and Königsberg are listed as possessing copies. I have not seen any of the recorded copies, nor been able to locate any others.

lations of the original Greek text: that of Cataneo as well as that of Agricola. He also supplied some 170 pages of scholia, made up, primarily, of four or more additional examples of each of the fourteen types of exercises discussed by Aphthonius. Of these illustrative examples, some were composed by Lorich himself and others were borrowed from the works of other Renaissance scholars and teachers.

A revised and slightly augmented edition of the 1542 text was issued from Egenolff's press at Frankfort in 1546, with a preface of Lorich dated in that year. For the next century and a half the 1546 text was reprinted, not only at Frankfort but throughout Europe. The published catalogues of the principal modern libraries record several extant editions issued at each of the following cities during the sixteenth and seventeenth centuries: Frankfort, Cologne, Lyons, Paris, Rouen, Geneva, London, Cambridge, Amsterdam, Breslau, and Venice. In fact, Lorich's edition of Aphthonius' *Progymnasmata* easily outdistanced all others in popularity in the countries of western Europe, and the total number of editions issued ran into the hundreds.

The first edition printed in England was issued at London by Henry Middleton in 1572. The *Short-Title Catalogue* notes later editions in 1583, 1596, 1611, 1616, 1631, and 1635; other catalogues record editions of 1623, 1636, and 1655; and there must have been many editions no longer attested by an extant copy. But even before 1572 the book was widely used in England. Sir Thomas Egerton thumbed a copy of the Frankfort edition of 1553 when, as a boy, he studied Latin composition. His copy, with his signature and other jottings on the title-page, is now in the Huntington Library. It is the earliest edition that I have been able to consult. Its title-page reads:

Aphthonii Sophistae Progymnasmata, Partim á Rodolpho Agricola, partim á Ioanne Maria Catanaeo latinitate donata: Cum luculentis & utilibus in eadem Scholijs Reinhardi Lorichij Hadamarij. Ad Rhetorices Candidatos, Tetrastichon eiusdem. Tradita bisseptem praeludia Rhetoris, arte, Quám dedit Aphthonius, uix portiore leges. Quae tibi si fuerint studio bene culta feraci, Rhetorica fieri clarus in arte queas. [Egenolff's device of a burning heart on an altar] *Cum gratia* &

Priuilegio Imperiali. Franc. Apud Chr. Egenolphum.[17] All later editions I have seen are merely reprints of this one. Lorich's edition of Aphthonius was never translated into English, but Richard Rainolde's *A booke called the Foundacion of Rhetorike* is an adaptation of Lorich's book. William G. Crane, in his *Wit and Rhetoric in the Renaissance,*[18] gives the most extensive discussion of Rainolde's treatise hitherto published. Mr. Crane implies that the book is an actual translation of Aphthonius. Harold B. Allen, however, who has also summarized the contents of Rainolde's treatise,[19] suggests that the author's primary debt was to Hermogenes rather than to Aphthonius. A detailed analysis, therefore, of the sources of the material in Rainolde's book will be undertaken here.

A booke called the Foundacion of Rhetorike can best be characterized as a free adaptation of the material in Lorich's edition of Aphthonius' *Progymnasmata,* with some additions by Rainolde himself. In Lorich's work each of the fourteen sections begins with a reasonably close Latin translation of the Greek text of Aphthonius, followed by Lorich's "scholia." Of the 462 pages in the text itself, a total of 70 are devoted to the translation from the Greek; Lorich's commentaries take up the remaining 392 pages. Rainolde does not follow this plan. Instead, although treating, in order, the same fourteen exercises, he consistently interweaves explanatory material from Lorich's notes with a very free English rendering of the Latin translation of Aphthonius, omitting passages found in the original, re-

[17]The date appears in the colophon: "Franc. Apud Chr. Egenolphum. Anno M. D. LIII." The volume is an octavo, collating *^{8}, A—Z^{8}, Aa—Ff^{8}. Beginning with A1, each folio is numbered except the last; thus the volume consists of 231 numbered leaves and 240 leaves in all.

[18]New York: Columbia University Press, 1937. See pp. 62, 65-69, 108, 137-38, and Appendix V, pp. 226-32, which reprints passages from Rainolde's book.

[19]"Old Books," *Quarterly Journal of Speech,* XXII (1936), 141-43. Hermogenes' manual contains only twelve exercises instead of the fourteen of Aphthonius. A comparison of Rainolde's text wth Lorich's edition of Aphthonius and with Hermogenes' *Progymnasmata* in Priscian's Latin translation reveals no evidence that Rainolde had consulted Hermogenes directly, either in Latin or in Greek.

arranging others, and adding observations of his own. The illustrative models that Rainolde provides are particularly interesting, and reveal both his method of composition and his typically Elizabethan habits of thought. Sometimes he uses the illustration given in Aphthonius, but rearranges it, expands certain parts and condenses others, often deriving suggestions for his expansions from material in Lorich's scholia. The same procedure is followed in "A narracion Poeticall upon a Rose" (fol. xvi), and in the examples under *Chria* (fol. xvii), under *Thesis* (fol. liiii verso), and under *Legislatio* (fol. lix verso). Only the first of these, however, could be called even a free translation from Aphthonius. The others bear little resemblance to the original beyond dealing with the same subject and using some of the same material. In similar fashion, Rainolde adapts illustrations found in Lorich's scholia for the models he gives under Comparison (fol. xlvi verso), and under *Ethopoeia* (fol. l verso). For the other eight types of exercises, and for his illustrations of the narration historical and the narration judicial, he has composed his own examples.[20]

In the subjects he chose for the illustrative models he composed himself, and in his adaptation and expansion of others' examples, Rainolde reveals himself as a true Elizabethan. He points out, in his dedication to Sir Robert Dudley (later created Earl of Leicester), that the book contains orations "right profitable to bee redde," wherein are set forth the "duetie of a subiecte, the worthie state of nobilitie, the preheminent dignitie and Maiestie of a Prince, the office of counsailours, worthie chiefe veneracion, the office of a Iudge or Magestrate." The themes of the duty of princes and magistrates to govern wisely and unselfishly for the good of the commonwealth, of the evils flowing from tyrannical rulers, of the need, nevertheless, for unchallenged power in the prince and obedience in the subject to avoid the chaos of civil strife—all these run strongly and persistently

[20]Under the Fable, Rainolde dilates as illustrative examples the fable of the shepherds and the wolves and the fable of the ant and the grasshopper. These were mentioned by Aphthonius as examples of the fable, but were not expanded as models; the ant and the grasshopper was briefly narrated, after the fashion of Aesop.

through Rainolde's illustrative examples. They animate his models of the Narration Historical, the Sentence, the Confirmation, the Commonplace, the Praise and the Dispraise, and they leave their marks on many others. Reflected also, in the examples, are many other favorite Elizabethan themes, such as faith in the value of history as a teacher of virtue, the lament over the fickleness of the goddess Fortune, and the stern morality which abhorred all loose conduct and unchastity—the Puritan morality that inspired Ascham's passionate outburst, in the *Scholemaster,* against Italy and the Italianate Englishman.

The examples devised by Rainolde, typical as they were of prevailing Elizabethan ideas, are nevertheless far from literary masterpieces. In style they are distinctly inferior to most of the Latin examples in Lorich's edition of Aphthonius, for Rainolde persistently falls into the trap which awaits the unwary seeker after the copious style—an unhappy profusion of words and matter lacking in real weight and relevance. A scholar of Erasmus' literary skill and wide learning could take the highly artificial skeleton of headings prescribed for one of the exercises in Aphthonius' manual and, through his creative genius, produce at least the semblance of a full-bodied, living being instead of an automaton. But an Erasmian *tour de force* was beyond the power of lesser writers; thus the puppets they created were grotesque figures whose shapes too clearly revealed the clumsy padding that vainly strove to imitate the contours of real men.

The vice of padding is particularly noticeable in Rainolde's expansion of the fable of the shepherds and the wolves. Aphthonius gives no elaborate framework for expanding a fable. His examples are briefly narrated, after the fashion of Aesop. Rainolde, however, sets forth (fol. iv verso) an elaborate eight-point formula,[21] which he illustrates by two examples: the fable of the shepherds and the wolves (Demosthenes' use of this fable had been mentioned in Lorich's scholia), and the fable of the ant and the grasshopper. The formula for the dilation of a fable appeared in Lorich's commentary, with a

[21] This formula is reprinted in Crane, *Wit and Rhetoric in the Renaissance,* pp. 227-28. See also pp. 228-32 for further extracts from Rainolde's book.

reference to its use by the Renaissance rhetorician Peter Mosellanus (Schade), and with Hesiod's fable of the hawk and the nightingale expanded according to its directions. Rainolde, therefore, was following an unsound practice sanctioned by accepted Renaissance precept when he composed his examples of the amplified oration upon a fable. Even so, he was more inclined than his models to admit material that was, at best, but slightly relevant to his subject.

Rainolde's readiness to seek copiousness at the cost of strict relevancy appears even more clearly in his illustration of *Chria*. Here he is adapting the model in Aphthonius, taking as his subject the same saying: the root of learning is bitter, but the fruit is pleasant. Under the first heading, the praise of the author, Rainolde disregards his original and concerns himself chiefly with an exposition of Isocrates' life and fame. The result is a section double the length of that in Aphthonius. In the second heading, the exposition or paraphrase, Rainolde is more verbose than Aphthonius, but expresses similar ideas. Under the Cause, however, he gives himself free rein on the education of youth—a subject dear to the Elizabethan mind—and brings forward a multitude of illustrations from classical history, to produce a section four times as long as that of Aphthonius and almost wholly different in subject matter. Under the remaining headings, Rainolde, as though exhausted by this effort, is content to imitate his original in length, if not always in matter; in fact, he actually condenses the sections assigned to the Example and to the Testimony of Ancient Writers by altering and omitting some material in Aphthonius.

The model that Rainolde gives for the oration upon a Sentence likewise expands disproportionately the headings "Praise of the Author" and "The Cause"—the latter by assembling a throng of historical instances in which countries had prospered and grown mighty under the rule of a single powerful monarch, and had fallen into strife and decay when many contended for authority.

The limits of this Introduction do not permit further analysis of Rainolde's methods in adapting Aphthonius. Something, however, should be said of Rainolde himself, although relatively little is in fact

known of his career. He was born of an Essex family, probably about 1530, for he matriculated at St. John's College, Cambridge, on November 10, 1546. He was therefore at St. John's and at Cambridge during the period when, under the inspiration of Sir John Cheke and others, the enthusiasm for classical studies was at its height. Rainolde—or Reynoldes, as his name is sometimes written—migrated to Trinity College, Cambridge, in 1548, proceeded B. A. in 1549-50, became a fellow of his college in 1551, and commenced M. A. in 1553. Some time later, apparently, he studied medicine, but, although he was granted a grace to supplicate for the M.D. in 1567, he was not admitted to the degree. Instead, he went to Russia with letters testimonial from the university. He took orders on his return, and from 1568 until his death in 1606 held various ecclesiastical preferments. In 1571 he got into trouble with the Royal College of Physicians for practising physic without a license. Beyond this, we know only the titles of the two books Richard Rainolde published.[22] One was *A Chronicle of all the noble Emperours of the Romaines* (London, 1571). The other was *A booke called the Foundacion of Rhetorike,* the work here reproduced in facsimile from the only known edition, published in 1563. The volume was entered in the Stationers' Register between July 22, 1562 and July 22, 1563.[23] Since the entry appears about midway among that year's group, the book was probably listed in the month of January and published, as its title-page indicates, in March, 1563.

Only five copies of this volume are known to exist today. Two are in America and three in England. The American copies are in the Folger Shakespeare Library and the Chapin Library at Williams College;[24] the English copies are in the Bodleian Library, the Cambridge

[22]The account of Rainolde's life is based primarily upon the *Dictionary of National Biography*, upon John and J. A. Venn, *Alumni Cantabrigienses*, Pt. I, III, 345, and upon the autobiographical references in Rainolde's dedication to Lord Burghley of his *A Chronicle of all the noble Emperours of the Romaines.*

[23]Edward Arber, *A Transcript of the Registers of the Company of Stationers of London, 1554-1640* (London, 1875-77), I, 206.

[24]The Chapin copy is imperfect.

University Library, and Dr. Williams' Library in London. This edition is a photographic facsimile of the Bodleian copy.

Rainolde's work was recognized by contemporaries as a valuable addition to the books that made the material of classical rhetoric available in the English tongue. Rainolde himself mentions the "learned woorke of Rhetorike . . . compiled and made in the Englishe toungue" by Thomas Wilson. William Fulwood refers to Wilson's *Arte of Rhetorique* and to Rainolde's *A booke called the Foundacion of Rhetorike* in his treatise on letter writing, *The Enimie of Idlenesse* (1568).[25] The Welsh physician John Jones also mentions Rainolde's book in *The Arte and Science of preseruing Bodie and Soule in al Healthe* (1579).[26] Rainolde's rhetoric failed, however, to achieve the popularity of Wilson's, which went through at least eight editions. The lack of any continued demand for an English adaptation of Aphthonius' *Progymnasmata* was probably due to the widespread popularity in the grammar schools of Lorich's Latin text.

Throughout the sixteenth and seventeenth centuries English schoolmasters continually recommended Aphthonius as one of the very best textbooks for the student learning to write Latin themes. The *Progymnasmata* is prescribed in the statutes for various grammar schools of the period,[27] and is specifically mentioned and recommended by the three English schoolmasters who wrote influential books on the art of teaching: by John Brinsley in his *Ludus Literarius: or, The Grammar Schoole* (1612), by Charles Hoole in *A New Discovery of the Old Art of Teaching Schoole* (written about 1637 but not published until 1660), and by Ralph Johnson in *The Scholars Guide from the Accidence to the University* (1665).[28] Each of these teachers, to

[25]Sigs. B5r-B5v.

[26]P. 92

[27]See Crane, p. 62.

[28]See Brinsley, chap. 13, and also his *A Consolation for Our Grammar Schoolcs* (1622), p. 67, issued in facsimile reprint by Scholars' Facsimiles & Reprints, 1943; Hoole, ed. Thistelton Mark (Syracuse, N. Y., 1912), pp. 202, 210, 221; Johnson, p. 42. Roger Ascham also recognized the wide use of Aphthonius as an elementary text (see Bk. II of *The Scholemaster,* in *English Works,* ed. W. A. Wright, p. 240).

judge from their references, had Lorich's edition in mind when speaking of Aphthonius.

Even though Richard Rainolde's *A booke called the Foundacion of Rhetorike* is far from being a translation of the *Progymnasmata* of Aphthonius in the Latin edition of Rheinhard Lorich, it gives the English reader of today an essentially trustworthy picture of the nature and contents of Lorich's popular school text. Rainolde takes up the same fourteen elementary exercises as Aphthonius, in the same order, and in subdividing each exercise into different types (where such divisions are made), follows the lead of Aphthonius, or of Lorich's commentary. Furthermore, he follows Lorich's Aphthonius, with unimportant exceptions, in listing the headings to be observed in developing each of the fourteen kinds of themes. In short, the skeleton of the work coincides with Lorich's textbook in all essential details, although the words are those of an adapter rather than of a translator, and the illustrative examples are either Rainolde's original compositions or his free arrangements of material found in his source.

The reprinting of Rainolde's treatise, therefore, makes available to the student of Renaissance English literature exemplars in English of most of the different types of textbooks and compendiums that comprised the aids to literary composition with which all Elizabethan writers were familiar. From these books he can gain a conspectus of the education in rhetoric that every grammar-school pupil received. Besides the present volume of Aphthonius' elementary exercises in the writing of themes, there is G. H. Mair's reprint of the fully rounded rhetoric of Thomas Wilson,[29] based ultimately, though not always directly, upon the best classical tradition as displayed in the rhetorical works of Aristotle, Cicero, and Quintilian. As an example of the popular commonplace book, there is the facsimile edition of Francis Meres's *Palladis Tamia* in this series of Scholars' Facsimiles and Reprints. No modern edition exists in English of a typical treatise on

[29] *Wilson's Arte of Rhetorique*, ed. G. H. Mair (Oxford, 1909).

the classification and definition of the figures of speech,[30] for the treatment of the figures in Book III of Puttenham's *The Arte of English Poesie* is highly individualistic. Far more desirable than Puttenham for the figures would be a reprint of the 1577 edition of Henry Peacham's *The Garden of Eloquence*, which is based upon the popular Latin handbook of Joannes Susenbrotus, *Epitome troporum ac schematum*. If, in addition, some scholar would prepare an English translation of Erasmus' *De duplici copia verborum ac rerum*, we would then have satisfactory exemplars in English of all the various types of books that epitomized the rhetorical training of the Renaissance schoolboy.

The modern student, if all these books were available, would find his understanding of Elizabethan literature enriched beyond measure. In a thousand places he could discover for himself, without the leading strings of scholarly commentary, the ways in which the Elizabethan author pressed his school-learning into service, now with the copy-book pedestrianism of the school exercise, and again with the brilliant, transfiguring artistry of genius. E. K.'s notes to Spenser's *Shepherdes Calender* would take on, for the student, a new meaning, and the method by which Bacon develops many of his essays would be unexpectedly illuminated. Lyly's passion for heaping up examples from mythological and pseudo-scientific lore would appear in proper perspective as the exurberant virtuosity of a young man striving to dazzle his comrades and the public by the apparent copiousness of his invention. So, likewise, would the temporary admiration that Lyly's style aroused, before its shallowness became manifest and caused even Lyly himself to prune it of its excesses without destroying its vitality.

In short, the modern reader of Elizabethan literature, once he becomes familiar with the rhetorical principles imbibed by every Renaissance schoolboy with a thirst to write well, will find on every

[30] John Hoskins' *Directions for Speech and Style*, ed. Hoyt H. Hudson (Princeton, 1935) was not typical, for Hoskins made a new and simpler classification of the figures. Furthermore, his treatise was not published, although in the seventeenth century both Blount and Smith made use of it. In the absence of a typical treatise, Hoskins' book will serve the student well, and Professor Hudson's introduction is invaluable.

page arresting examples of the shaping influence of these principles. This reprint of Richard Rainolde's *A booke called the Foundacion of Rhetorike* is dedicated to performing its small part in making the doctrines of Elizabethan school rhetoric more generally known to readers of the works of Shakespeare and his contemporaries.

Francis R. Johnson

Stanford University
February, 1944

A BIBLIOGRAPHICAL NOTE ON THIS EDITION

In producing a facsimile of Rainolde's *A booke called the Foundacion of Rhetorike,* the publishers and the editor have encountered various difficulties resulting from the present war. The photograph from which the facsimile was printed was made from a photostat of the Bodleian copy (Malone 826) in the possession of the Huntington Library. At the time (late 1942) there was in America no complete copy of Rainolde's treatise of which a photograph could be taken, since the Chapin copy was imperfect and the Folger copy had been packed and stored in a safe place. The condition of the Bodleian copy was not ideal for yielding a photograph from which a uniformly clear facsimile could be printed. From the copy in the Chapin Library of Williams College, Williamstown, Massachusetts, the following were substituted for pages not quite legible in the Bodleian photograph: the eight pages of the K gathering and the page P 3 verso. The remainder of the volume is a facsimile of the Bodleian copy. The pages from the Chapin copy are textually identical with the corresponding pages in the Bodleian copy. Thanks are due to both the Bodleian and the Chapin Libraries for the privilege of reproducing Rainolde's book.

A few passages may remain in which the text of this facsimile will not prove readily legible. The blurred readings are herewith recorded.

A LIST OF BLURRED READINGS

Folio	*Line*	*Reading*
j recto	next to last	sort of municion
j recto	last	taketh soche force
ij recto	3 (last word)	Rome
	4	mightie
	5	with

viij recto	2d marginal note	progenie
	3d marginal note	Ouide
xj verso	3d from last	stande
	2d from last	the Greshopper
xv recto	catchword	Pompeie
xviij verso	last	Idlenes
xxiij recto	next to last	that as the
xxiiij verso	last	proposicion
xxv verso	next to last	ex-
	last	asperate
xxvij recto	next to last	moste
	last	nacion
xxviij recto	3d from last	their coun-
	2d from last	Helena
xxviij verso	3d from last	piouslie
	2d from last	maie as
xxxj verso	4th from last	ter his owne life
(misprint for	3d from last	teare and rente
xxix)	2d from last	lippes and his eares
	last	rius the kynge.
xxx recto	3d from last	parentes, so
	2d from last	Aristotle doe attri-
	last	all lawes and bokes
xxx verso	next to last	aduenture the mightie
	last	For at what time as the Hetruscians
xxxiij recto	next to last	straightes of the countrie, and
(misprint for xxxj)	last	force of the enemie mought
xlv verso	3d from last	shame shall I die,
	2d from last	so entirely loued hym,
lij recto	last marginal note	Xerxes laste in battaile, and first to runne awaie.
lvij verso	last	The losse of a
lviij recto	last	wife and children, if the
lviij verso	last	whom thou loueste,

A booke called the Foundacion of Rhetorike, because all other partes of Rhetorike are grounded thereupon, euery parte sette forthe in an Oracion vpon questions, verie profitable to bee knowen and redde: Made by Richard Rainolde Maister of Arte, of the Universitie of Cambridge. 1563.

Mens. Marcij. vj.

¶ Imprinted at London, by Ihon Kingston.

BODLEIANA · BIBLIOTHECA

¶ *To the right honorable and my ſinguler good Lorde,*
my Lorde Robert Dudley, Maiſter of the
Quœnes Maieſties horſe, one of her highes priuie Counſaile, and knight of the moſte honourable order of the Garter: Richard Ratnolde wiſheth longe life, with increaſe of honour.

ARISTOTLE *the famous Philoſopher, writing a boke to king Alexãder, the great and mightie conquerour, began the Epiſtle of his Booke in theſe woordes. Two thynges moued me chieflie, O King, to betake to thy Maieſties handes, this worke of my trauaile and labour, thy nobilitie and vertue, of the whiche thy nobilitie encouraged me, thy greate and ſinguler vertue, indued with all humanitie, forced and draue me thereto. The ſame two in your good Lordſhippe, Nobilitie and Vertue, as two mightie Pillers ſtaied me, in this bolde enterpriſe, to make your good Lordſhippe, beyng a Pere of honour, indued with all nobilitie and vertue: a patrone and poſſeſſoure of this my booke. In the whiche although copious and aboundaunte eloquence wanteth, to adorne and beautifie theſame, yet I doubte not for the profite, that is in this my trauaile conteined, your honour indued with all ſinguler humanitie, will vouchſaufe to accepte my*

willyng harte, my profitable purpose herein. Many famous menne and greate learned, haue in the Greke tongue and otherwise trauailed, to profite all tymes their countrie and common wealthe. This also was my ende and purpose, to plante a worke profitable to all tymes, my countrie and common wealthe.

And because your Lordshippe studieth all singularitie to vertue, and wholie is incensed thereto: I haue compiled this woorke, and dedicated it to your Lordeshippe, as vnto whō moste noble and vertuous. VV herein are set forthe soche Oracions, as are right profitable to bee redde, for knowledge also necessarie. The duetie of a subiecte, the worthie state of nobilitie, the prehemiment dignitie and Maiestie of a Prince, the office of counsailours, worthie chiefe veneracion, the office of a Iudge or Magestrate are here set foorthe. In moste fortunate state is the kyngdome and Common wealthe, where the Nobles and Peres, not onelie daiely doe studie to vertue, for that is the wisedome, that all the graue and wise Philophers searched to attaine to. For the ende of all artes and sciences, and of all noble actes and enterprises is vertue, but also to fauour and vphold the studentes of learnyng, whiche also is a greate vertue. VV hoso is adorned with nobilitie and vertue, of necessitie nobilitie and vertue, will moue and allure thē

to fauour and ſupport vertue in any other, yea, as Tullie the moſte famous Oratour dooeth ſaie, euen to loue thoſe whō we neuer ſawe, but by good fame and brute beutified to vs. For the encreaſe of vertue, God dooeth nobilitate with honour worthie menne, to be aboue other in dignitie and ſtate, thereupon vertue doeth encreaſe your Lordſhipps honor, beyng a louer of vertue and worthie nobilitie.

Your lordſhippes humble ſeruaunt Richard Rainolde.

APHTHONIVS a famous man, wrote in Greke of soche declamacions, to enstructe the studentes thereof, with all facilitee to grounde in them, a moste plentious and riche vein of eloquence. No man is able to inuente a more profitable waie and order, to instructe any one in the exquisite and absolute perfection, of wisedome and eloquence, then Aphthonius Quintilianus and Hermogenes. Tullie also as a moste excellente Orator, in the like sorte trauailed, whose Eloquence and vertue all tymes extolled, and the ofspryng of all ages worthilie aduaunceth. And because as yet the verie grounde of Rhetorike, is not heretofore intreated of, as concernyng these exercises, though in fewe yeres past, a learned booke of Rhetorike is compiled and made in the Englishe tounguei, of one, who floweth in all excellencie of arte, who in iudgement is profounde, in wisedome and eloquence moste famous. In these therefore my diligence is employed, to profite many, although not with like Eloquence, beutified and adorned, as the matter requireth. I haue chosen out in these Orations soche questions, as are right necessarie to be knowen and redde of all those, whose cogitacõ pondereth vertue and Godlines. I doubte not, but seyng my trauaile toucheth vertuous preceptes, and vttereth to light, many famous Hystories, the order of arte obserued also, but that herein the matter it self, shall defende my purpose agaynste the enuious, whiche seketh to depraue any good enterprise, begon of any one persone. The enuious manne though learned, readeth to depraue that, which he readeth. the ignorant is no worthie Iudge, the learned and godlie pondereth vprightly & sincerely, that which he iudgeth, the order of these Orations followeth afterward, and the names of the.

¶ *The contentes of* this Booke.

A Oracion made, vpon the Fable of the Shepherdes and the Wolues, the Wolues requeſtyng the Bandogges: wherein is ſet forthe the ſtate of euery ſubiecte, the dignitie of a Prince, the honourable office of counſailours. b

An Oracion vpon the Fable of the Ante and the Greshopper, teachyng prouidence. ix

An Oracion Hiſtoricall, howe Semiramis came to bee Quéene of Babilon. xi

An Oracion Hiſtoricall, vpon kyng Richard the thirde ſometyme Duke of Glocester. xiii

An Oracion Hiſtoricall, of the commyng of Julius Ceſer into Englande. xvii

An Oracion Ciuill or Judiciall, vpon Themiſtocles, of the walle buildyng at Athenes. b

An Oracion Poeticall vpon a redde Roſe. b i

A profitable Oracion, ſhewyng the decaie of kingdomes and nobilitie. b iii

An Oracion vpon a Sentence, preferryng a Monarchie, conteinyng all other ſtates of common wealthe. iv.

The confutacion of the battaile of Troie. v b.

A confirmacion of the noble facte of Zopyrus. v c i.

An Oracion called a Common place againſt Theues. v c iii

The praiſe of Epaminundas Duke of Thebes, wherein the grounde of nobilitée is placed. vi.

The diſpraiſe of Domicius Nero Emperour of Roome. vi iii

A compariſon betwene Demoſthenes and Tullie. vi b

A lamentable Oracion of Hecuba Quéene of Troie. l.

A deſcripcion vpon Xerres kyng of Perſia. 52.

An Oracion called Theſis, as concerning the godly ſtate of Mariage. lvi

An Oracion confutyng a certaine lawe of Solon. lix

Nature hath indued euery man, with a certain eloquence, and also subtilitæ to reason and discusse, of any question or propositiō propounded, as Aristotle the Philosopher, in his Booke of Rhetorike dooeth shewe. These giftes of nature, singuler doe flowe and abounde in vs, accordyng to the greate and ample indumente and plentuousnes of witte and wisedome, lodged in vs, therefore Nature it self beyng well framed, and afterward by arte and order of science, instructed and adorned, must be singularlie furthered, holped, and aided to all excellencie, to exquisite inuencion, and profounde knowledge, bothe in Logike and Rhetorike. In the one, as a Oratour to pleate with all facilitæ, and copiousnes to dilate any matter or sentence: in the other to grounde profunde and subtill argument, to fortifie & make stronge our assercion or sentence, to proue and defende, by the force and power of arte, thinges passyng the compasse & reach of our capacitæ and witte. Nothyng can bee more excellently giuen of nature then Eloquence, by the which the florishyng state of commonweales doe consiste: kyngdomes vniuersally are gouerned, the state of euery one priuatlie is maintained. The commonwealth also should be maimed, and debilitated, except the other parte be associate to it. Zeno the Philosopher comparing Rhetorike and Logike, dooeth assimilate and liken them to the hand of man. Logike is like saith he to the fiste, for euen as the fiste closeth and shutteth into one, the ioinctes and partes of the hande, & with mightie force and strength, wrappeth and closeth in thynges apprehended: So Logike for the deepe and profounde knowlege, that is reposed and buried in it, in soche sort or munition and strength fortified, in few woordes taketh soche force and might by argumente, that except

Rhetorike and Logike giuen of nature.

Arte furthereth nature.

Logike.

Rhetorike.

Logike.

Eloquence.

Zeno.

Logike.

Similitude Logike.

like equalitee in like art and knowledge doe mate it, in vain the disputacion shalbe, and the repulse of thaduersarie readie.

Rhetorike like to the hande.

Rhetorike is like to the hand set at large, wherein euery part and ioint is manifeste, and euery vaine as braunches of trees sette at scope and libertee. So of like sorte, Rhetorike in moste ample and large maner, dilateth and setteth out small thynges or woordes, in soche sorte, with soche aboundaunce and plentuousnes, bothe of woordes and wittie inuencion, with soche goodlie disposicion, in soche a infinite sorte, with soche pleasauntnes of Oracion, that the moste stonie and hard hartes, can not but bee incensed, inflamed, and moued thereto.

Logike and Rhetorike absolute in fewe.

These twoo singuler giftes of nature, are absolute and perfect in fewe: for many therebe, whiche are exquisite and profound in argument, by art to reason and discusse, of any question or proposicion propounded, who by nature are disabled, & smallie adorned to speake eloquently, in whom neuertheles more aboundaunt knowlege doeth somtymes remaine then in the other, if the cause shalbe in controuersie ioined, and examined to trie a manifeste truthe. But to whom nature hath giuen soche abilitee, and absolute excellencie, as that thei can bothe copiouslie dilate any matter or sentence, by pleasauntnes and swetenes of their wittie and ingenious oracion, to drawe vnto theim the hartes of a multitude, to plucke doune and extirpate affeccions and perturbacions of people, to moue pitee and compassion, to speake before Princes and rulers, and to perswade theim in good causes and enterprises, to animate and incense them, to godlie affaires and busines, to alter the cousaill of kynges, by their wisedome and eloquence, to a better state, and also to be exquisite in thother, is a thing of all moste noble and excellent.

The vertue of eloquence.

Demosthenes. Tilias. Gorgias. Eschines Tullie. Cato.

The eloquence of Demosthenes, Isocrates, Tilias, Gorgias, Eschines, were a great bulwarke and staie to Athens and all Greece, Rome also by the like vertue of Eloquence, in famous and wise orators vpholded: the wise and eloquente Orations of Tullie againste Catiline. The graue and sentencious orations of Cato in the Senate, haue

bee.a

been onelie the meane to vpholde the mightie ſtate of Rome, in his ſtrength and auncient fame and glorie. Alſo the Chronicles of auncient time doe ſhewe vnto vs, the ſtate of Rome could by no meanes haue growen ſo meruailous mightie, but that God had indued the whole line of Ceſars, with ſinguler vertues, with aboundaunt knowlege & ſinguler Eloquence. Thuſidides the famous Hiſtoriographer ſheweth, how moche Eloquence auailed the tittes of Grece, callyng to diſſencio. How did the Corcurians ſaue them ſelues from the inuaſiō and might, of the Poloponeſians, their cauſe pleated before the Athenians, ſo moche their eloquence in a truthe preuailed. The Ambaſſadours of Corinth, wanted not their copious, wittie, and ingenious Orations, but thei pleated before mightie, wiſe, and graue Senators, whoſe cauſe, accordyng to iudgemēt, truthe, and integritie was ended. The eloquēt Embaſſages of the Corinthiās, the Lacedemoniās, & the Mitulencans, the Athenians, who ſo readeth, ſhall ſone ſee that of neceſſitie, a common wealth or kyngdome muſt be fortefied, with famous, graue, and wiſe counſailours. How often did Demoſthenes ſaue the cōmon wealthes of Athens, how moche alſo did that large dominion proſpere and florith by Iſocrates. Tullie alſo by his Eloquēt pleaſe, Cato, Craſſus, Antonius, Catulus Ceſar, with many other, did ſupport and vpholde the ſtate of that mightie kyngdō. No doubte, but that Demoſthenes made a wittie, copious, and ingenious orations, when the Athenians were minded to giue and betake to the handes of Philip kyng of the Macedonians, their peſtiferous enemie moſte vile and ſubtell, the Orators of Athens. This Philip forſeyng the diſcorde of Grece, as he by ſubtill meanes compaſſed his enterprices, promiſed by the faithe of a Prince, to be at league with the Athenians, if ſo be thei would betake to his handes, the eloquente Orators of Athens, for as long ſaith he, as your Orators are with you declaryng, ſo longe your heddes and counſaill are moued to variaunce and diſſencion, this voice ones ſeaſed emong you,

The Emperors of Rome famous in Eloquence.

Thuſidides.

Corcurians.

Peloponeſians.

Corinthians

Lacedemonians.

Mitulenians.

Athenians.

Demoſthenes.

Socrates.

Cato.

Craſſus.

Antonius.

Catulus.

Ceſar.

Philippe the kyng of the Macedonians

The ſaiyng of Philippe.

Demoſthenes. in tranquilitée you ſhalbee gouerned. Demoſthenes beyng eloquente and wiſe, foreſawe the daungers and the miſchieuous intent of him, whereupon he framed a goodly Oracion vpon a Fable, whereby he altered their counſaile, and repulſed the enemie. This fable is afterward ſet forth in an Oracion, after the order of theſe exercyſes, profitable to Rhetorike.

¶ A Fable.

The ground of al learning

Irſte it is good that the learner doe vnderſtand what is a fable, for in all matters of learnyng, it is the firſte grounde, as Tullie doeth ſaie, to knowe what the thing is, that we may the better perceiue wherupō we doe intreate. A fable is a forged tale, cōtaining in it by the colour of a lie, a matter of truthe. The morall is called that, out of the whiche ſome godlie precepte, or admonicion to vertue is giuen, to frame and inſtruct our maners. Now that we knowe what a fable is, it is good to learne alſo, how manifolde or diuers thei be. I doe finde three maner of fables to be. The firſt of theim is, wherein a man being a creature of God indued with reaſon, is onely intreated of, as the Fable of the father and his children, he willing thē to concorde, and this is called Rationalis fabula, whiche is asmoche to ſaie, as a Fable of men indued with reaſon, or women. The ſecond is called a morall fable, but I ſee no cauſe whie it is ſo called, but rather as the other is called a fable of reaſonable creatures, ſo this is contrarilie named a fable of beaſtes, or of other thinges wanting reaſon or life, wanting reaſon as of the Ante and the Greſhopper, or of this the beame caſte doun, and the Frogges choſyng their king. The thirde is a mirt Fable ſo called, becauſe in it bothe man hauyng reaſon, and a beaſte wantyng reaſon, or any other thing wanting life, is ioyned with it, as for the example, of the fable of the woodes and the houſebandman, of whom he deſired a helue for his hatchet. Authours doe write, that Poetes firſte inuented fables, the whiche Oratours alſo doe vſe

What is a fable.

Morall.

Three ſortes of fables.

i. A fable of reaſon.

ii. Morall.

iii. Mirt.

Poetes inuentours of fables.

vse in their perſwasions, and not without greate cause, both Poetes and Orators doe applie theim to their vse. For, fables dooe conteine goodlie admonicion, vertuous preceptes of life. Hesiodus the Poete, intreatyng of the iniurious dealyng of Princes and gouernours, against their subiectes, admoniſhed them by the fable of the Goshauke, and the Nightyngale in his clause. Ouid also the Poete intreated of diuers fables, wherein he giueth admonicion, and godly counsaile. Demoſthenes the famous Orator of Athens, vsed the fable of the Shepeherdes, and Wolues: how the Wolues on a tyme, instauntlie required of the Shepeherdes their hande dogges, and then thei would haue peace and concorde with theim, the Shepeherdes gaue ouer their Dogges, their Dogges deliuered and murdered, the shepe were immediatly deuoured: So saieth he, if ye shall ones deliuer to Philip, the king of the Macedonians your Orators, by whose learnyng, knowlege and wiſedome, the whole bodie of your dominions is saued, for thei as Bandogges, doe repell all miſcheuous enterprises and chaunſes, no doubte, but that rauenyng Wolfe Philip, will eate and conſume your people, by this Fable he made an Oracion, he altered their counsailes and heddes of the Athenians, from so foolishe an enterprise. Also thesame Demoſthenes, seyng the people careles, slothfull, and lothsome to heare the Orators, and all for the floriſhing state of the kingdome: he aſcended to the place or pulpet, where the Oracions were made, and began with this fable. Ye men of Athens, saied he, it happened on a tyme, that a certaine man hired an Asse, and did take his iourney from Athens to Megara, as we would saie, frō London to Yorke, the owner also of the Asse, did associate hymself in his iourney, to bryng backe the Asse againe, in the voyage the weather was extreame burning hotte, and the waie tedious the place also for barenes and sterilitie of trees, wanted shadowe in this long broyle of heate: he that satte one the Asse, lighted and tooke shadowe vnder the bellie of the Asse, and

Orators vse fables.

Good doctrin in fables.

Hesiodus.

Ouide.

Demoſthenes vsed fables.

The fable of Demoſthenes, of the Asse and the shadowe.

because the shadowe would not suffice bothe, the Asse beyng small, the owner saied, he muste haue the shadowe, because the Asse was his, I deny that saieth the other, the shadowe is myne, because I hired the Asse, thus thei were at greate contencion, the fable beyng recited, Demosthenes descended frō his place, the whole multitude were inquisitiue, to knowe the ende about the shadowe, Demosthenes notyng their follie, attended to his place, and saied, O ye foolishe Athenians, whiles I and other, gaue to you counsaill and admonicio̅, of graue and profitable matters, your eares wer deafe, and your mindes slombred, but now I tell of a small trifeling matter, your thyng to heare the reste of me. By this Fable he nipped their follie, and trapped them manifestlie, in their owne doltishenes. Here vpon I doe somwhat long, make copie of woꝛdes, to shewe the singularitee of fables well applied. In the tyme of kyng Richard the thirde, Doctour Mourton, beyng Bishop of Elie, and prisoner in the Duke of Buckyngham̄s house in Wales, was often tymes moued of the Duke, to speake his minde frelie, if king Richard wer lawfully king, and said to him of his fidelitee, to kepe close and secret his sentence: but the Bishop beyng a godlie man, and no lesse wise, waied the greate frendship, whiche was sometyme betweene the Duke & king Richard, aunswered in effect nothyng, but beyng daily troubled with his motions & inkigacions, spake a fable of Esope: My loꝛde saied he, I will aunswere you, by a Fable of Esope. The Lion on a tyme gaue a commaundement, that all hoꝛned beastes should flie from the woode, and none to remain there but vnhoꝛned beastes. The Hare hearing of this commaundement, departed with the hoꝛned beastes from the woodde: The wilie Fore metyng the Hare, demaunded the cause of his haste, forthwith the Hare aunsweꝛed, a commaundemente is come from the Lion, that all hoꝛned beastes should bee exiled, vpon paine of death, from the woode: why saied the Fore, this commaundement toucheth not any soꝛte of beast as ye are, foꝛ thou haste no hoꝛnes but knubbes:

The contencion vpon the shadowe and the Asse.

Fables well applied bee singuler.

The fable of the Bisshop of Elie, to the duke of Buckyngham.

knubbes: yea, but ſaid the Hare, what, if thei ſaie I haue hornes, that is an other matter, my lorde I ſaie no more: what he ment, is euident to all men.

In the time of king Hery the eight (a prince of famous memorie) at what time as the ſmall houſes of religiõ, were giuen ouer to the kinges hand, by the Parliament houſe: the biſhop of Rocheſter, Doctour Fiſher by name ſtepped forthe, beyng greued with the graunt, recited before them, a fable of Eſope to ſhewe what diſcommodite would followe in the Clergie. My lordes and maiſters ſaieth he, Eſope recited a fable: how that on a tyme, a houſebande manne deſired of the woodes, a ſmall helue for his hatchet, all the woodes conſented thereto waiyng the graunt to be ſmall, and the thyng leſſe, therevpõ the woodes conſented, in fine the houſbande man cut doune a ſmall pece of woodde to make a helue, he framyng a helue to the hatchette, without leaue and graunt, he cut doune the mightie Okes and Cedars, and deſtroyed the whole woodd, then the woodes repented them to late. So ſaith he, the gift of theſe ſmall houſes, ar but a ſmall graunt into the kinges hãdes: but this ſmall graunt, will bee a waie and meane to pull doune the greate mightie fatte Abbees, ¶ ſo it happened. But there is repentaũce to late: ¶ no profite enſued of the graunte.

The fable of the Biſſhop of Rocheſter, againſte the graunt of the Chauntries.

¶ An Oracion made by a fable, is the firſt exerciſe to declame by, the other, bee theſe,

An Oracion made by a
- A Fable, a Narracion. Chria,
- Sentence. Confutacion,
- Confirmacion. Common place.
- The praiſe. The diſpraiſe.
- The Compariſon, Ethopeia.
- A Diſcripcion. Theſis, Legiſlatio

IF euery one of theſe, a goodlie Oraciõ maie be made theſe exercciſes are called of the Grekes Progimnaſmata, of the Latines, profitable introduccions, or fore exercciſes, to attain greater arte and knowlege in Rhetorike, and

and bicause, for the easie capacitee and facilitee of the learner, to attain greater knowledge in Rhetorike, thei are right profitable and necessarie: Therefore I title this booke, to bee the foundacio of Rhetorike, the exercises being Progimnasmata.

I haue chosen out the fable of the Shepeherdes, and the Wolues, vpon the whiche fable. Demosthenes made an eloquente, copious, and wittie Oracion before the Athenians, whiche fable was so well applied, that the citee and common wealth of Athens was saued.

The firste exercise.

¶ A fable.

These notes must be obserued, to make an Oracion by a Fable.

¶ Praise.

1. Firste, ye shall recite the fable, as the auchour telleth it.
2. There in the seconde place, you shall praise the auchoure who made the fable, whiche praise maie sone bee gotte of any studious scholer, if he reade the auchours life and actes therin, or the Godlie preceptes in his fables, shall giue abundant praise.
3. Then thirdlie place the morall, whiche is the interpretacion annexed to the Fable, for the fable was inuented for the moralles sake.
4. Then orderlie in the fowerth place, declare the nature of thynges, contained in the Fable, either of man, fishe, foule, beaste, plante, trees, stones, or whatsoeuer it be. There is no man of witte so dulle, or of so grosse capacitee, but either by his naturall witte, or by reading, or sences, he is hable to saie somwhat in the nature of any thyng.
5. In the fifte place, sette forthe the thynges, reasonyng one with an other, as the Ant with the Grashopper, or the Cocke with the precious stone.
6. The in the vi. place, make a similitude of the like matter.
7. Then in the seuenth place, induce an exaple for the same matter to bee proued by.
8. Laste of all make the Epilogus, whiche is called the conclusion, and herein marke the notes folowyng, how to make an

an Oracion thereby.

¶ An Oracion made vpon the fable of the Shepeherdes and the wolues.

¶ The fable.

THe Wolues on a tyme perſwaded the Shepeherdes, that thei would ioyne amitee, and make a leagne of concord and vnitee: the demaunde pleaſed the Shepeherdes, forthwith the Wolues requeſted to haue cuſtodie of the bande Dogges, becauſe els thei would be as thei are alwaies, an occaſion to breake their league and peace, the Dogges beyng giuen ouer, thei were one by one murthered, and then the Shepe were wearied.

¶ The praiſe of the auchour.

THe poſteritee of tymes and ages, muſte needes praiſe the wiſedome and induſtrie, of all ſoche as haue left in monumentes of writyng, thynges worthie fame, what can bee more excellently ſet foorthe: or what deſerueth chiefer fame and glorie, then the knowledge of artes and ſciences, inuented by our learned, wiſe, and graue aūceſtours: and ſo moche the more thei deſerue honour, and perpetuall commendacions, becauſe thei haue been the firſte auchours, and beginners to ſoche excellencies. The poſteritee praiſeth and ſetteth forth the wittie and ingenious workes of Apelles, Partheſius, and Polycletus, and all ſoche as haue artificially ſet forth their excellent giftes of nature. But if their praiſe for fame florifhe perpetuallie, and increaſeth for the worthines of theim, yet theſe thynges though moſte excellent, are inferiour to vertue: for the ende of artes and ſciences, is vertue and godlines. Neither yet theſe thynges diſſonaunt from vertue, and not aſſociate, are commendable onely for vertues ſake: and to the ende of vertue, the wittes of our auncestours were incenſed to inuent theſe thynges. But herein Polycletus, Apelles, and Partheſius maie giue place, when greater vertues come in place, then this my auchour Eſope, for his godly preceptes, wiſe counſaill and admonicion, is chiefly to

Inuentours of all excellent artes and ſciences commended to the poſteritee.

Apelles. Partheſius. Polycletus.

The ende of all artes, is to godlie life.

Eſope worthie moche commendacō

Philophie in fables.

Realmes maie learne concorde out of Esopes fables.

Precepte to kynges and Subiectes.

Precepte to parentes and chyldren.

The content of al Esopes.

True praise commēded by fame it self.

hæ praised: For, our life maie learne all goodnes, all vertue, of his preceptes. The Philosophers did neuer so liuely sette forthe and teache in their scholes and audience, what vertue and godlie life were, as Esope did in his Fables, Cities, and common wealthes, maie learne out of his fables, godlie concorde and vnitee, by the whiche meanes, common wealthes florisheth, and kingdoms are saued. Herein ample matter rieth to Princes, and gouernours, to rule their subiectes in all godlie lawes, in faithfull obedience: the subiectes also to loue and serue their prince, in al his affaires and busines. The father maie learne to bring vp, and instructe his childe thereby. The child also to loue and obeie his parentes. The huge and monsterous vices, are by his vertuous doctrine defaced and extirpated: his Fables in effect contain the mightie volumes and bookes of all Philosophers, in moral preceptes, & the infinite monumētes of lawes stablished. If I should not speake of his commendation, the fruictes of his vertue would shewe his commendacions: but that praise surmounteth all fame of glory, that commendeth by fame it self, the fruictes of fame in this one Fable, riseth to my authour, whiche he wrote of the Shepeherd, and the Wolues.

¶ The Wolfall.

Wherein Esope wittely admonisheth all menne to beware and take hæde, of cloked and fained frendship, of the wicked and vngodlie, whiche vnder a pretence and offer of frendship or of benefite, seeke the ruin, dammage, miserie or destruccion of man, toune, citee, region, or countree.

¶ The nature of the thyng.

The wolue meste rauening & cruell.

Of all beastes to the quantitee of his bodie, the Wolue palleth in cruelte and desire of bloode, alwaies vnsaciable of deuouryng, neuer contented with his pray. The Wolfe deuoureth and eateth of his praie all in feare, and therefore oftentymes he casteth his loke, to be safe from perill and daunger. And herein

nature.

his nature is straunge frō all beastes: the eyes of the Wolfe, tourned from his praie immediatlie, the praie prostrate vnder his foote is forgotten, and forthwith he seketh a newe praie, so greate oblivion and debilitie of memorie, is giuen to that beaste, who chieflie seketh to deuoure his praie by night. The Wolues are moche inferior to the bandogges in strength, bicause nature hath framed thē in the hinder parts, moche more weaker, and as it were manned, and therefore the bandogge dooeth ouermatche theim, and ouercome them in fight. The Wolues are not all so mightie of bodie as the Bandogges, of diuers colours, of sight more sharpe, of lesse heddes: but in smellyng, the nature of a Dogge passeth all beastes and creatures, whiche the historie of Plinie dooe shewe, and Aristotle in his booke of the historie of beastes, therein you shall knowe their excellente nature. The houshold wanteth not faithfull and truftie watche nor resistaunce, in the cause of the maister, the Bandogge not wantyng. Plinie sheweth out of his historie, how Bandogges haue saued their Maister, by their resistaunce. The Dogge of all beastes sheweth moste loue, and neuer leaueth his maister: the worthines of the bādogge is soche, that by the lawe in a certaine case, he is counted accessarie of Felonie, who stealeth a Bandogge from his maister, a robberie immediatly folowing in the same family.

The wolues of all beastes, moste oblimous.

The wolue inferiour to the bandogge

The Dogge passeth all creatures in smellyng.

Plinie.

As concernyng the Shepe, for their profite and wealthe, that riseth of them, are for worthines, waiyng their smalle quantitie of bodie, aboue all beastes. Their flesshe nourisheth purely, beyng swete and pleasaunt: their skinne also serueth to diuers vses, their Wolles in so large and ample maner, commodious, seruyng all partes of common wealthes. No state or degree of persone is, but that thei maie goe cladde and adorned with their wolles. So GOD in his creatures, hath created and made man, beyng a chiefe creatour, and moste excellent of all other, all thinges to serue him: and therefore the Stoicke Philosophers doe herein shewe the excellencie of man to be greate, when all thinges vpon the yearth, and from the

The worthinnes of Shepe

The wolle of Shepe, riche and commodious.

Man a chiefe creature.

Stoike Philosophers.

yearth, doe ſerue the vſe of man, yet emong men there is a diuerſitæ of ſtates, and a difference of perſones, in office and cõdicion of life. As concernyng the Shepherde, he is in his ſtate and condicion of life, thoughe meane, he is a righte profitable and neceſſarie member, to ſerue all ſtates in the commõ wealthe, not onely to his maiſter whom he ſerueth: for by his diligence, and warie keping of thẽ, not onely from rauenyng beaſtes, but otherwiſe he is a right profitable member, to all partes of the common wealth. For, dailie wee feele the cõmoditie, wealth and riches, that riſeth of theim, but the loſſe wee feele not, except flockes periſhe. In the body of man God hath created & made diuerſe partes, to make vp a whole and abſolute man, whiche partes in office, qualitee and worthineſſe, are moche differing. The bodie of man it ſelf, for the excellent workemanſhip of God therein, & meruailous giftes of nature and vertues, lodged and beſtowed in theſame bodie, is called of the Philoſophers Microcoſmos, a little worlde. The body of man in all partes at cõcord, euery part executing his funccion & office, floriſheth, and in ſtrength proſpereth, otherwiſe theſame bodie in partes diſſeuered, is feeble and weake, and thereby falleth to ruin, and periſheth. The ſinguler Fable of Eſope, of the belie and handes, manifeſtlie ſheweth theſame and herein a floriſhing kingdom or common wealth, is compared to the body, euery part vſing his pure vertue, ſtrẽgth & operacion. Menenius Agrippa, at what time as the Romaines were at diuiſion againſt the Senate, he vſed the Fable of Eſope, wherewith thei were perſwaded to a concorde, and vnitee. The vileſt parte of the bodie, and baſeſte is ſo neceſſarie, that the whole bodie faileth and periſheth, theſame wantyng although nature remoueth them from our ſight, and ſhame faſtnes alſo hideth theim: take awaie the moſte vileſt parte of the bodie, either in ſubſtaunce, in operacion or function, and forthwith the principall faileth. So likewiſe in a kyngdome, or common wealth, the moſte meane and baſeſt ſtate of man taken awaie, the more principall thereby ceaſeth: So God to

The office of the ſhepeherdes, are profitable and neceſſarie.

Wealth, profit, and riches riſeth of the wolles of Shepe.

Man called of the Philoſophers, a little worlde.

The bodie of man without concord of the partes, periſheth.

The common wealthe like to the bodie of mane. Menenius.

The baſeſte parte of the bodie moſte neceſſarie.

a mutuall concorde, frendship, and perpetuall societie of life, hath framed his creatures, that the moste principall faileth, it not united with partes more base and inferiour, so moche the might and force of thynges excellente, doe consiste by the moste inferiour, other partes of the bodie more amiable and pleasaunt to sight, doe remain by the force, vse and integritee of the simplest. The Prince and chief peres doe decaie, and al the whole multitude dooe perishe: the baseste kinde of menne wantyng. Remoue the Shepeherdes state, what good followeth, yea, what lacke and famine increaseth not: to all states the belie ill fedde, our backes worse clad. The toilyng housebandman is so necessarie, that his office ceasyng vniuersallie the whole bodie perisheth, where eche laboureth to further and aide one an other, this is a common wealth, there is prosperous state of life. The wisest Prince, the richest, the mightiest and moste valianntes, had nede alwaies of the foolishe, the weake, the base and simplest, to vpholde his kingdomes, not onely in the affaires of his kyngdomes, but in his domesticall thinges, for prouisiõ of victuall, as bread, drinke, meat clothyng, and in all soche other thynges. Therefore, no office or state of life, be it neuer so mete, seruyng in any part of the common wealthe, muste bee contemned, mocked, or skorned at, for thei are so necessarie, that the whole frame of the common wealth faileth without theim: some are for their wicked behauiour so detestable, that a common wealthe muste seeke meanes to deface and extirpate theim as weedes, and rotten members of the bodie. These are theues, murtherers, and adulterers, and many other mischiuous persones. These godly Lawes, vpright and sincere Magistrates, will extirpate and cutte of, soche the commo wealth lacketh not, but rather abhorreth as an infectiue plague and Pestilence, who in thende through their owne wickednesse, are brought to mischief.

The amiable parte of the body doe consiste, by the baseste and moste deformeste.

The Shepeherdes state necessarie.

The state of the husbande manne, moste necessarie.

No meane state, to be contempned.

Rotten members of the cõmon wealth.

Read Plato in his booke, intituled of the common wealth who sheweth the state of the Prince, and whole Realme, to stande and consiste by the vnitee of partes, all states of the cõ-

Plato.

A common wealth doe conſiſte by vnitie of all ſtates.

mon wealth, in office diuers, for dignitee and worthines, bearing not equalitee in one conſociatee and knit, doe raiſe a perfite frame, and bodie of kingdome or common wealthe.

Ariſtotle. What is a cõmon wealth.

Ariſtotle the Philoſopher doeth ſaie, that a cõmon welth is a multitude gathered together in one Citee, or Region, in ſtate and condicion of life differing, poore and riche, high and low, wiſe and foliſhe, in inequalitee of minde and bodies differyng, for els it can not bee a common wealthe. There muſt be nobles and peres, kyng and ſubiect: a multitude inferiour and more populous, in office, maners, worthines alteryng.

A lively exãple of commõ wealthe.

Wanne needeth no better example, or paterne of a common wealthe, to frame hymſelf, to ſerue in his ſtate and callyng, then to ponder his owne bodie. There is but one hedde, and many partes, handes, feete, fingers, toes, ioyntes, veines, ſinewes, belie, and ſo forthe: and ſo likewiſe in a cõmon welth there muſte be a diuerſitee of ſtates.

¶ The reaſonyng of the thynges contcined in this Fable.

The counſail of wolues.

THus might the Wolues reaſon with them ſelues, of their Embaſſage: The Wolues dailie moleſted and wearied, with the ſcarce ragyng Maſties, and ouercome in fight, of their power and might: one among the reſte, more politike and wiſe then the other, called an aſſemble and counſaill of Wolues, and thus he beganne his oracion. My felowes and compaignions, ſithe nature hath from the beginnyng, made vs vnſaciable, cruell, kiuyng alwaies by praies murthered, and bloodie ſpoiles, yet enemies wee haue, that ſeeke to kepe vnder, and tame our Wolniſhe natures, by greate mightie Bandogges, and Shepeherdes Curres. But nature at the firſte, did ſo depely frame and ſet this his peruerſe, cruell, and bloodie moulde in vs, that will thei, nill thei, our nature wil bruſte out, and run to his owne courſe. I muſe mothe, waiyng the line of our firſte progenitour, from whence we came

firſte

firſte: for of a man wee came, yet men as a peſtiferous poiſon doe exile vs, and abandon vs, and by Dogges and other ſubtill meanes doe dailie deſtroie vs. Lycaon, as the Poetes doe faine, exceedyng in all crueltees and murthers horrible, by the murther of ſtraungers, that had acceſſe to his land: for he was king and gouernor ouer the Moloſſians, and in this we maie worthilie glorie of our firſte blood and long auncientee, that he was not onelie a man, but a kyng, a chief pere and gouernour: by his chaunge and tranſubſtanciacion of bodie, wee loſte by him the honour and dignitee due to him, but his vertues wee kepe, and daily practiſe to followe them. The fame of Lycaons horrible life, aſcended before Jupiter, Jupiter the mightie God, moued with ſo horrible a facte, left his heauenlie palace, came doune like an other mortall man, and paſſed doune by the high mountaine Minalus, by twilighte, and ſo to Licaons houſe, our firſte auncеſtoure, to proue, if this thing was true. Lycaon receiued this ſtraunger, as it ſemed doubtyng whether he were a God, or a manne, forthwith he ſealed him with mannes fleſhe baked, Jupiter as he can doe what he will, brought a ruine on his houſe, and tranſubſtanciated hym, into this our ſhape & figure, wherein we are, and ſo ſens that time, Wolues were firſte generated, and that of manne, by the chaunge of Lycaon, although our ſhape is chaunged from the figure of other men, and men knoweth vs not well, yet theſame maners that made Wolues, remaineth vntill this daie, and perpetuallie in men: for thei robbe, thei ſteale, and liue by iniurious catching, we alſo robbe, alſo wee ſteale, and catche to our praie, what wee maie with murther come to. Thei murther, and wee alſo murther, and ſo in all poinctes like vnto wicked menne, doe we imitate the like faſhion of life, and rather thei in ſhape of men, are Wolues, and wee in the ſhape of Wolues menne: Of all theſe thynges hauyng conſideracion, I haue inuented a pollicie, whereby we maie worke a ſlauter, and perpetuall ruine on the Shepe, by the murther of the Vandogges. And ſo wee

Lycaon.

The firſte progenie of wolues.

The inuencion of the Poet Ouide to compare a wicked man, to a wolue.

Lycaon.

Lycaon chaūged into a wolue.

Wolue.

Shame.

ſhall

shall haue free accesse to our bloodie praie, thus we will doe, wee will sende a Embassage to the Shepeherdes for peace, saiyng, that wee minde to ceasse of all bloodie spoile, so that thei will giue ouer to vs, the custodie of the Bandogges, for otherwise the Embassage sent, is in vaine: for their Dogges being in our handes, and murthered one by one, the daunger and enemie taken awaie, we maie the better obtain and enioye our bloodie life. This counsaill pleased well the assemble of the Wolues, and the pollicie moche liked theim, and with one voice thei houled thus, thus. Immediatlie cõmunication was had with the Shepeherdes of peace, and of the giuyng ouer of their Bandogges, this offer pleased theim, thei cõcluded the peace, and gaue ouer their Bandogges, as pledges of the same. The dogges one by one murthered, thei dissolued the peace, and wearied the Shepe, then the Shepeherdes repented them of their rashe graunt, and foly committed: So of like sorte it alwaies chaunceth, tyrauntes and bloodie menne, dooe seke alwaies a meane, and practise pollicies to destroye all suche as are godlie affected, and by wisedome and godlie life, doe seke to subuerte and destroie, the mischeuous enterprise of the wicked. For, by crueltie their Wolfishe natures are knowen, their glorie, strength, kyngdome and renowne, cometh of blood, of murthers, and beastlie dealynges and by might so violent, it continueth not: for by violence and blooddie dealyng, their kyngdome at the last falleth by blood and bloodilie perisheth. The noble, wise, graue, and goodlie counsailes, are with all fidelitee, humblenes and sincere hartes to be obeied, in worthines of their state and wisedome, to be embraced in chief honour and veneracion to bee taken, by whose industrie, knowledge and experience, the whole bodie of the common wealth and kyngdome, is supported and saued. The state of euery one vniuersallie would come to pardicion, if the inuasion of forraine Princes, by the wisedom and pollicie of counsailers, were not repelled. The horrible actes of wicked men would burste out, and a confusion ensue in al

The counsail of wolues.

The counsail of wicked mẽ to mischef.

The cogitacions of wicked men, and their kyngdõ bloodie.

The state of counsailours worthie chief honour and veneracion.

states

ſtates, if the wiſedom of politike gouernors, if good lawes if the power and ſword of the magiſtrate, could not take place. The peres and nobles, with the chief gouernour, ſtandeth as Shepherds ouer the people: for ſo Plato alledgeth that name well and properlie giuen, to Princes and Gouernours, the which Homere the Poete attributeth, to Agamemnon king of Grece: to Menelaus, Ulisses, Nestor, Achillas, Diomedes, Aiax, and al other. For, bothe the name and care of that ſtate of office, can be titeled by no better name in all pointes, for diligent kepyng, for aide, ſuccoryng, and with all equitie temperyng the multitude: thei are as Shepeherdes els the ſelie poore multitude, ſhould by an oppreſſion of peſtiferous men. The commonaltee or baſe multitude, liueth more quietlie then the ſtate of ſoche as daily ſeke, to vpholde and maintaine the common wealthe, by counſaill and politike deliberacion, how troublous hath their ſtate alwaies been: how vnquiete from time to time, whoſe heddes in verie deede, doeth ſeke for a publike wealth. Therefore, though their honor bee greater, and ſtate aboue the reſte, yet what care, what penſiuenesſe of minde are thei driuen vnto, on whoſe heddes authoritee and regiment, the ſauegard of innumerable people doeth depend. If in our domeſticall buſineſſe, of matters pertainyng to our houſholde, euery man by nature, for hym and his, is penſiue, moche more in ſo baſſe, and infinite a bodie of cõmon wealth, greater muſt the care be, and more daungerous deliberacion. We deſire peace, we reioyce of a tranquilitee, and quietneſſe to enſue, we wiſhe, to conſiſt in a hauen of ſecuritee: our houſes not to be ſpoiled, our wiues and children, not to bee murthered. This the Prince and counſaillours, by wiſedome foreſee, to kepe of, all theſe calamitees, daungers, miſeries, the whole multitude, and bodie of the Common wealthe, is without them maimed, weake and feable, a readie confuſion to the enemie. Therefore, the ſtate of peeres and nobles, is with all humilitee to be obaied, ſerued and honored, not without greate cauſe, the Athenians were drawen backe, by the

Plato.

Homere.

The Shepeherdes name due to the office of kynges.

The ſtate of good counſaillers, troublous.

A compariſon from a leſſe, to a greater.

The worthie ſtate of Princes and counſaillours.

wiſedome of Demoſthenes, when thei ſawe thē ſelues a ſlaū-ter and praie, to the enemie.

¶ A comparſon of thynges.

What can bee more raſhly and fooliſhly doen, then the Shepeherdes, to giue ouer their Dogges, by whoſe might and ſtrength, the Shepe were ſaued: on the o-ther ſide, what can be more ſubtlie doen and craftely, then the Wolues, vnder a colour of frendſhip and amitee, to ſeeke the blood of the ſhepe, as all peſtiferous men, vnder a fained pra-ker of amitee, prokered to ſeeke their owne profite, commoditee and wealthe, though it be with ruine, calamitie, miſerie, de-ſtruccion of one, or many, toume, or citee, region and countree, whiche ſort of men, are moſte deteſtable and execrable.

The amitie of wicked menne.

¶ The contrarie.

As to moche ſimplicitie & lacke of diſcrecion, is a fur-theraunce to perill and daunger: ſo oftētimes, he ta-ſteth of ſmarte and woe, who lightly beleueth: ſo con-trariwiſe, diſſimulaciō in miſcheuous practiſes begon w̄ fred-ly wordes, in the concluſion doeth frame & ende pernicioullie.

To beleue lightly, a fur-theraunce to perill.

¶ The Epilogus.

Wherefore fained offers of frendſhip, are to bee taken heede of, and the acte of euery man to bee examined, proued, and tried, for true frendſhip is a rare thyng, when as Tullie doth ſaie: in many ages there are fewe cou-ples of friendes to be found, Ariſtotle alſo cōcludeth the ſame.

¶ The Fable of the Ante, and Grecshopper.

¶ The praiſe of the auctour.

Eſope who wrote theſe Fables, hath chief fame of all learned auctours, for his Philoſophie, and giuyng wiſedome in preceptes: his Fables doo ſhewe vnto all ſtates moſte wholſome doctrine of vertuous life. He wholy extolleth vertue, and depreſſeth vice: he correcteth all ſtates and ſetteth out preceptes to amende them. Although he was deformed and ill ſhaped, yet Nature wrought in hym ſoche vertue,

The praiſe of Eſope.

vertue, that he was in minde moste beautifull: and seing that the giftes of the body, are not equall in dignitie, with the vertue of the mynde, then in that Esope chiefly excelled, hauyng the moste excellente vertue of the minde. The wisedom and witte of Esope semed singuler: for at what tyme as Cresus, the kyng of the Lidians, made warre against the Samians, he with his wisedome and pollicie, so pacified the minde of Cresus, that all warre ceased, and the daunger of the countree was taken awaie, the Samias deliuered of this destruction and warre, receiued Esope at his retourne with many honours. After that Esope departyng from the Isle Samus, wandered to straunge regions, at the laste his wisedome beyng knowen: Licerus the kyng of that countree, had hym in soche reuerence and honor, that he caused an Image of gold to be set vp in the honour of Esope. After that, he wanderyng ouer Greece, to the citee of Delphos, of whom he beyng murthered, a greate plague and Pestilence fell vpon the citee, that reuenged his death: As in all his Fables, he is moche to bee commended, so in this Fable he is moche to be praised, which he wrote of the Ante and the Grashopper.

Cresus.

Samians.

Licerus.

Delphos.

¶ The Fable.

IN a hotte Sommer, the Grashoppers gaue them selues to pleasaunt melodie, whose Musicke and melodie, was harde from the pleasaunt Busshes: but the Ante in all this pleasaunt tyme, laboured with pain and trauaile, she scraped her liuyng, and with fore witte and wisedome, preuented the barande and scarce tyme of Winter: for when Winter time approcheth, the ground ceasseth frō fruict, then the Ante by his labour, doeth take the fruicte & enioyeth it: but hunger and miserie fell vpon the Grashoppers, who in the pleasaunt tyme of Sommer, when fruictes were aboundaunte, ceassed by labour to put of necessitee, with the whiche the long colde and stormie tyme, killed them vp, wantyng al sustinaunce.

Winter.

The Ante.

¶ The Moral.

Here in example, all menne maie take to frame their owne life, and also to bring vp in godlie education their children: that while age is tender and young, thei maie learne by example of the Ante, to prouide in their grene and lustie youth, some meane of art and science, wherby thei maie staie their age and necessitee of life, at soche as do flie labour, and paine in youth, and seke no waie of Arte and science, in age thei shall fall in extreme miserie and pouertee.

¶ The neture of the thyng.

Not without a cause, the Philosophers searchyng the nature and qualitee of euery beaste, doo moche commende the Ante, for prouidence and diligence, in that not oneie by nature thei excell in forewisedome to thē selues, but also thei be a example, and mirrour to all menne, in that thei iustlie followe the instincte of Nature: and moche more, where as men indued with reason, and all singulare vertues and excellent qualitees of the minde and body, yet thei doe so moche leaue reason, vertue, & integritee of minde, as that thei had been framed without reason, indued with no vertue, nor adorned with any excellent qualitee. All creatures as nature hath wrought in them, doe applie them selues to followe nature their guide: the Ante is alwaies diligent in his busines, and prouident, and also fore seeth in Sommer, the sharpe season of Winter: thei keepe order, and haue a kyng and a common wealthe as it were, as nature hath taught them. And so haue all other creatures, as nature hath wrought in thē their giftes, man onelie leaueth reason, and neclecteth the chief ornamentes of the minde: and beyng as a God aboue all creatures, dooeth leese the excellent giftes. A beaste will not take excesse in feedyng, but man often tymes is without reason, and hauyng a pure mynde and soule giuen of God, and a face to beholde the heauens, yet he doeth abase hymself to yearthlie thynges, as concernyng the Grethopper: as the Philosophers doe saie, is made altogether of dewe, and sone perisheth

The

The Ante.

Manne.

Grethopper.

The Grashopper maie well reſemble, ſlothfull and ſluggiſhe perſones, who ſeke onely after a preſent pleaſure, hauyng no fore witte and wiſedom, to foreſee tymes and ceaſons: for it is the point of wiſedō, to iudge thinges preſent, by thinges paſt and to take a cōiecture of thinges to come, by thinges preſent. A pointe wiſedome,

¶ The reaſonyng of the twoo thynges.

THus might the Antereaſon with her ſelf, although the ſeaſons of the yere doe ſeme now very hotte, pleaſaunt and fruictfull: yet ſo I do not truſt time, as that like pleaſure ſhould alwaies remaine, or that fruictes ſhould alwaies of like ſorte abounde. Nature moueth me to worke, and wiſedome herein ſheweth me to prouide: for what hurteth plentie, or aboundaunce of ſtore, though greate plentie commeth thereon, for better it is to bee oppreſſed with plentie, and aboundaunce, then to bee vexed with lacke. For, to whom wealthe and plentie riſeth, at their handes many bee releued, and helped, all ſoche as bee oppreſſed with neceſſitie and miſerie, beyng calle from all helpe, reaſon and prouidence maimed in theim: All arte and Science, and meane of life cutte of, to enlarge and maintain better ſtate of life, their miſerie, neceſſitie, and pouertie, ſhall continuallie encreaſe, who hopeth at other mennes handes, to craue relief, is deceiued. Pouertie is ſo odious a thing, in al places & ſtates reiected for where lacke is, there fauour, frendſhip, and acquaintance decreaſeth, as in all ſtates it is wiſedome: ſo with my ſelf I waie diſtritlie, to take tyme while tyme is, for this tyme as a floure will ſone fade awaie. The houſebande manne, hath he not times diuers, to encreaſe his wealth, and to fill his barne, at one tyme and ceaſon: the houſebande man doeth not bothe plante, plowe, and gather the fruicte of his labour, but in one tyme and ſeaſon he plowеth, an other tyme ſeruеth to ſowe, and the laſte to gather the fruictes of his labour. So then, I muſt foreſee time and ſeaſons, wherin I mate be able to beare of neceſſitie: for fooliſhly he hopeth, who of no wealth and no abundaunt ſtore, truſteth to maintain his own ſtate. For, no- A wiſe cogitacion. Pouertie. Wiſedome. Houſeband menne.

Frendship. thyng soner faileth, then frendship, and the soner it faileth, as
fortune is impouerished. Seyng that, as Homere doeth saie,
Homere. a slothfull man, giuen to no arte or science, to helpe hymself,
or an other, is an vnprofitable burdein to the yearth, and God
doeth sore plague, punishe, and ouerthrowe Cities, kyng-
domes, and common wealthes, grounded in soche vices: that
the wisedome of man maie well iudge, hym to be vnworthie
of all helpe, and sustinaunce. He is worse then a beast, that is
not able to liue to hymself & other: no man is of witte so vn-
Nature. deserite, or of nature so dulle, but that in hym, nature alwa-
yes coueteth some enterprise, or worke to frame relefe, or help
The cause of our bearth. to hymself, for all wee are not borne, onelie to our selues, but
manye waies to be profitable, as to our owne countrie, and all
partes thereof. Especiallie to soche as by sickenes, or infirmi-
tie of bodie are oppressed, that arte and Science can not take
place to help thē. Soche as do folowe the life of the Grashop-
per. are worthie of their miserie, who haue no witte to foresee
seasons and tymes, but doe suffer tyme vndiscretly to passe,
Janus. whiche fadeth as a floure, thold Romaines do picture Janus
with two faces, a face behind, & an other before, which resem-
ble a wiseman, who alwaies ought to knowe thinges passe,
thynges presente, and also to be experte, by the experience of
many ages and tymes, and knowledge of thynges to come.

¶ The comparison betwene the two thynges.

What can be more discritlie doen, then the Ante to be
so prouident and politike: as that all daunger of life,
& necessitie is excluded, the stormie times of Winter
ceaseth of might, & honger battereth not his walles, hauyng
Prouidence. soche plentie of foode, for vnlooked bitter stormes and seasons,
happeneth in life, whiche when thei happen, neither wisedō
nor pollicie, is not able to kepe backe. Wisedome therefore,
it is so to saude, that these thynges hurte not, the miserable
ende of the Grashopper sheweth vnto vs, whiche maie be an
example to all menne, of what degree, so euer thei bee, to flie
slothe,

ſlothe and idelneſſe, to be wiſe and diſcrite.

¶ Of contraries.

AS diligence, prouidence, and diſcrete life is a ſingulare gift, whiche increaſeth all vertues, a pillar, ſtaie and a foundacion of all artes and ſcience, of common wealthes, and kyngdomes. So contrarily ſloth and ſluggiſhneſſe, in all ſtates and cauſes, defaſeth, deſtroyeth, and pulleth doune all vertue, all ſcience and godlines. For, by it, the mightie kyngdome of the Lidiãs, was deſtroied, as it ſemeth no ſmall vice, when the Lawes of Draco, dooe puniſhe with death idelneſſe. Diligence. Idelnes.

¶ The ende.

THerefore, the diligence of the Anto in this Fable, not onelie is moche to be commended, but alſo her example is to bee followed in life. Therefore, the wiſeman doeth admoniſhe vs, to go vnto the Ant and learne prouidence: and alſo by the Greſhopper, lette vs learne to auoide idelnes, leſte the like miſerie and calamitie fall vpon vs. The Inte.

¶ Narratio.

THis place followyng, is placed of Tullie, after the exordium or beginnyng of Oracion, as the ſeconde parte: whiche parte of Rhetorike, is as it were the light of all the Oracion folowing: conteining the cauſe, matter, perſone, tyme, with all breuitie, bothe of wordes, and inuencion of matter.

¶ Narracion.

NArracion is an expoſicion, or declaracion of anythyng dooen in deede, or els a ſettyng forthe, forged of any thyng, but ſo declaimed and declared, as though it were doen.

A narracion is of three ſortes, either it is a narracion hiſtoricall, of any thyng contained, in any auncient ſorie, or true Chronicle.

Or Poeticall, whiche is a exposicion fained, set forthe by inuencion of Poetes, or other.

Or ciuill, otherwise called Judiciall, whiche is a matter of controuersie in iudgement, to be doen, or not doen well or euill.

In euery Narracion, ye must obserue fiue notes.

1. Firste, the persone, or doer of the thing, whereof you intreate.
2. The facte doen.
3. The place wherein it was doen.
4. The tyme in the whiche it was doen.
5. The manner must be shewed, how it was doen.
6. The cause whereupon it was doen.

There be in this Narracion, iiij. other properties belōging

1. First, it must be plain and euident to the hearer, not obscure,
2. short, and in as fewe wordes as it maie be, for soche amatter.
3. Probable, as not vnlike to be true.
4. In wordes fine and elegante.

¶ A narracion historicall, vpon Semiramis Queene of Babilon how and after what sort she obtained the gouernment thereof.

Tyme. Persone. AFter the death of Ninus, sometime kyng of Babilon, his soonne Ninus also by name, was left to succede hym, in all the Assirian Monarchie, Semiramis wife to Ninus the firste, feared the tender age of her sonne, wherupon she thought

The cause. The facte. that those mightie nacions and kyngdomes, would not obaie so young and weake a Prince. Wherfore, she kept her sonne from the gouernmente: and moste of all she feared, that thei

The waie how. would not obaie a woman, forthwith she fained her self, to be the soonne of Ninus, and bicause she would not be knowen to bee a woman, this Queene inuented a newe kinde of tire, the whiche all the Babilonians that were men, vsed by her commaundement. By this straunge disguised tire and appa-

The facte. rell, she not knowen to bee a woman, ruled as a man, for the

The place. space of twoo and fourtie yeres: she did marueilous actes, for she enlarged the mightie kyngdome of Babilon, and builded thesame

theſame citée. Many other regions ſubdued, and valiauntlie ouerthrowen, ſhe entered India, to the whiche neuer Prince came, ſauing Alexander the greate: ſhe paſſed not onely men in vertue, counſaill, and valiaunt ſtomacke, but alſo the famous counſaillours of Aſſiria, might not contende with her in Maieſtie, pollicie, and roialnes. For, at what tyme as thei knewe her a woman, thei enuied not her ſtate, but marueiled at her wiſedome, pollicie, and moderacion of life, at the laſte ſhe deſtroyng the vnnaturall luſt, and loue of her ſoonne Ninus, was murthered of hym.

¶ A narracion hiſtoricall vpon kyng Richard the third, the cruell traunt=

RIchard duke of Glocester, after the death of Edward the fowerth his brother king of England, vſurped the croune, moſte traiterouſlie and wickedlie: this kyng Richard was ſmall of ſtature, deformed, and ill ſhaped, his ſhoulders beared not equalitee, a pulyng face, yet of countenaunce and looke cruell, malicious, deceiptfull, bityng and chawing his nether lippe: of minde vnquiet, pregnaunt of witte, quicke and liuely, a worde and a blowe, wilie, deceiptfull, proude, arrogant in life and cogitacion bloodie. The fowerth daie of Julie, he entered the tower of London, with Anne his wife, doughter to Richard Erle of Warwick: and there in created Edward his onely ſoonne, a child of ten yeres of age, Prince of Wales. At theſame tyme, in theſame place, he created many noble peres, to high preferemente of honour and eſtate, and immediatly with feare and faint harte, bothe in himſelf, and his nobles and commons, was created king, alwaies a vnfortunate and vnluckie creacion, the harts of the nobles and commons thereto lackyng or faintyng, and no maruaile, he was a cruell murtherer, a wretched caitiffe, a moſte tragicall tyraunt, and blood ſuccour, bothe of his nephewes, and brother George Duke of Clarence, whom he cauſed to bee drounted in a Butte of Malmſie, the ſtaires ſodainlie remoued, wher=

The perſone

The tyme.

The place.

The horrible murther of king Richard

The facte. on he ſtepped, the death of the lorde Riuers, with many other nobles, compaſſed and wrought at the young Princes comminge out of Wales, the. xiii. daie of July, in the yere of our lorde. 1483. openly he toke vpon him to be king, who ſekyng haſtely to clime, fell accordinge to his deſart, ſodainly and ingloriouſly, whoſe Embaſſage for peace, Lewes the Frenche king, for his miſcheuous & bloodie ſlaughter, ſo moche abhorred, that he would neither ſee the Embaſſador, nor heare the Embaſſage: for he murthered his. iij. nephues, by the handes of one James Tirrell, & .iij. other maines more aſſociate with him the Lieutenaunt refuſyng ſo horrible a fact. This was doen he takyng his waie & progreſſe to Gloceſter, whereof he was before tymes Duke: the murther perpetrated, he doubed the good ſquire knight. Yet to kepe cloſe this horrible murther, he cauſed a fame and rumour to be ſpread abrode, in all partes of the realme, that theſe twoo childre died ſodainly, thereby thinkyng the hartes of all people, to bee quietlie ſetteled, no heire male lefte a liue of kyng Edwardes children. His miſchief was ſoche, that God ſhortened his vſurped raigne: he was al together in feare and dread, for he being feared and dreaded of other, did alſo feare & dread, neuer quiete of minde faint harted, his bloodie conſcience by outward ſignes, condempned hym: his iyes in euery place whirlyng and calle about, his hand moche on his Dagger, the infernall furies tormented him by night, viſions and horrible dreames, drawed him from his bedde, his vnquiet life ſhewed the ſtate of his conſcience, his cloſe murther was vttered, frō the hartes of the ſubiectes: thei called hym openlie, with horrible titles and names, a horrible murtherer, and arrecrable tiraunt. The people ſorowed the death of theſe twoo babes, the Quene, kyng Edwardes wife, beeyng in Sanctuarie, was beſtraught of witte and ſences, ſounyng and falling doune to the grounde as dedde, the Quene after reuiued, kneeled doune, and called on God, to take vengaunce on this murtherer. The conſcience of the people was ſo wounded, of the tolleracion of the facte,

The tyme. The maner how.

The cauſe.

The ſtate of a wicked mā.

A dolefull ſtate of a quene.

facte, that when any blustryng winde, or perilous thonder, or dreadfull tempest happened: with one voice thei cried out and quaked, least God would take vengauce of them, for it is alwaies seen the horrible life of wicked gouernors, bringeth to ruin their kyngdom and people, & also wicked people, the like daungers to the kyngdome and Prince: well he and his supporters with the Duke of Buckyngham, died shamefullie. The knotte of mariage promised, betwene Henrie Erle of Richemonde, and Elizabeth doughter to kyng Edward the fowerth: caused diuerse nobles to aide and associate this erle, fledde out of this lande with all power, to the attainmente of the kyngdome by his wife. At Nottyngham newes came to kyng Richard, that the Erle of Richmonde, with a small cõpaignie of nobles and other, was arriued in Wales, forthewith exploratours and spies were sent, who shewed the Erle to be encamped, at the toune of Litchfield, forthwith all preparacion of warre, was set forthe to Leicester on euery side, the Nobles and commons shranke from kyng Richarde, his power more and more weakened. By a village called Bosworthe, in a greate plaine, meete for twoo battailes: by Leicester this field was pitched, wherin king Richard manfully fightyng hande to hande, with the Erle of Richmonde, was slaine, his bodie caried shamefullie, to the toune of Leicester naked, without honor, as he deserued, trussed on a horse, behinde a Purseuaunte of Armes, like a hogge or a Calfe, his hedde and his armes hangyng on the one side, and his legges on the other side: caried through mire and durte, to the graie Friers churche, to all men a spectacle, and oprobrie of tirannie this was the cruell tirauntes ende.

The wicked facte of kyng Richard, a horror and dread to the commons.

God permit meanes, to pull doune tyrauntes.

Lichefelde.

Leicester.

Bosworthe

Kyng Richard killed in Bosworth fielde.

¶ A narracion historicall, of the commyng of Julius Cesar into Britaine.

When Julius Cesar had ended his mightie and huge battailes, about the flood Rhene, he marched into the regiõ of Fraunce: at the same time repairing with a freshe multitude, his Legiõs, but the chief cause of his warre

The tyme.

The persone.

The cause. The fame and glorie of Britaine.

in Fraunce was, that of long time, he was moued in minde, to ſee this noble Iſlande of Britain, whoſe fame for nobilitee was knowen and bruted, not onelie in Rome, but alſo in the vttermoſte lãdes. Iulius Ceſar was wroth with thẽ, becauſe in his warre ſturred in Fraunce, the fearce Britaines aided the Frenche men, and did mightilie encounter battaill with the Romaines: whoſe prowes and valiaunt fight, ſlaked the proude and loftie ſtomackes of the Romaines, and droue thẽ to diuerſe hazardes of battaill. But Ceſar as a noble warrier preferryng nobilitee, and worthineſſe of fame, before money or cowardly quietnes: ceaſed not to enter on ỹ fearce Britaines, and thereto prepared his Shippes, the Winter tyme folowyng, that allone as oportunitee of the yere ſerued, to paſſe with all power againſt them. In the meane tyme, Ceſar inquired of the Marchauntes, who with marchaundiſe had acceſſe to the Iſlande: as concernyng the quãtitee and bignes of it, the faſhion and maner of the people, their lawes, their order, and kinde of gouernmente. As theſe thynges were in all pointes, vnknowen to Ceſar, ſo alſo the Marchaũtes knewe no more thã the places bordring on the ſea ſide. For, the Britaines fearing the traiterous and diſſembled hartes of aliaũtes, politikelie repelled them: for, no ſtraunger was ſuffered to enter from his Shippe, on the lande, but their marchaundice were ſold at the ſea ſide. All nations ſought to this land, the felicitee of it was ſo greate, whereupon the Grekes knowyng and talkyng the commoditee of this Iſlande, called it by a Greke name Olbion, whiche ſignifieth a happie and fortunate countrie, though of ſome called Albion, tyme chaunged the firſte letter, as at this daie, London is called for the toune of kyng Lud. Ceſar thereupon before he would marche with his armie, to the people of Britain, he ſent Caius Voluſenus a noble man of Rome, a valiaunte and hardie Capitaine, as Emballadour to the Britaines, who as he thoughte by his Emballage, ſhould knowe the faſhion of the Iſland, the maner of the people, their gouernemente. But as it ſeemeth, the

The prowes of Iulius Ceſar.

The maner how.

Ceſars communication with the marchauntes, as concernyng the lande of Britaine.

The ware & politike gouernement of ỹ Britaines.

Aliaunce in tyme traiterous.

Britain ſomtyme called of the Grekes Olbion, not Albion.

Caius Voluſenus, Emballadour to Britaine.

Emballa-

Embaſſadour was not welcome. For, he durſte not enter frō his Ship, to doo his maiſters Embaſſage, Ceſar knewe nothing by him. Yet Ceſar was not ſo contented, but ſent an other Embaſſadour, a man of more power, ſtomack, and more hardie, Comas Atrebas by name, who would enter as an Embaſſadour, to accompliſh the will & expectacion of Ceſar, Comas Atrebas was ſo welcome, that the Britains caſt him in priſon: Embaſſages was not common emong theim, nor the curteous vſage of Embaſſadours knowen. All theſe thinges, made Ceſar more wrothe, to aſſaie the vncourtous Britaines. In thoſe daies Caſſibelan was kyng of London, this Caſſibelan was a prince of high wiſedom, of manly ſtomacke and valiaunt in fight: and for power and valiauntneſſe, was choſen of the Britaines, chief gouernour and kyng. Diſſencion and cruell warre was emong thē, through the diuerſitie of diuers kinges in the lande. The Troinouaūtes enuied the ſtate of Caſſibelan, bicauſe Immanuencius, who was kyng of London, before Caſſibelan, was put to death, by the counſail of Caſſibelan. The ſonne of Immanuencius, hearing of the comming of Ceſar, did flie traiterouſlie to Ceſar: The Troinouauntes fauoured Immanuēcius part, & thereupon promiſed, as molle vile traitours to their countrie, an entering to Ceſar, ſeruice and homage, who through a ſelf will, and priuate fauour of one, ſought the ruine of their countrie, and in the ende, their own deſtruccion. But Caſſibelan gaue many ouerthrowes to Ceſar, and ſo mightelie encountred with hym, ſo inuincible was the parte of Caſſibelane: but by treaſon of the Troinouauntes, not by manhod of Ceſars power, entering was giuen. What houſe can ſtande, wherein diſcord broile? What ſmall power, is not able to enter the mightieſt dominions or regions: to ouercome the ſtrongeſte fortreſſe, treaſon open the gate, treaſon giuyng paſſage. Although Ceſar by treaſon entered, ſo Ceſar writeth. Yet the fame of Ceſar was more commended, for his enterpriſe into Britain, and victorie; then of all his Conqueſt, either againſt

Comas Atrebas, ſecōde Embaſſador from Ceſar.

Caſſibelane kyng of London, at the arriue of Ceſar Caſſibelane a worthie Prince.

Immanūcius

The Troynouauntes by treaſon let in Ceſar.

Treaſon a confuſion to the mightieſt dominions.

A sentēce grauen of Britaine, in the commendacion of Cesar.

Pompey, or with any other nacion. For in a Piller at Rome this sentence was engrauen: Of all the dominions, Cities, and Regions, subdued by Cesar, his warre attēpted against the fearce Britaines, passeth all other. After this sort Cesar entred our Iſlande of Britaine by treaſon.

¶ A narracion iudiciall, out of Thucidides, vpon the facte of Themiſtocles.

THe Athenians brought vnder the thraldome of the Lacedemonians, ſoughte meanes to growe mightie, and to pull them from the yoke, vnder the Lacedemonians. Lacedemonia was a citee enuironed with walles. Athenes at theſame tyme without walles: whereby their ſtate was more feeble, and power weakened. Themiſtocles a noble Sage, and a worthie per. of Athens: gaue the Athenias counſaile to wall their citæ ſtrōgly, and ſo forthwith to be lordes and rulers by them ſelues, after their owne facion gouerning. In finiſhing this enterprize, in all poinctes, policie, and wittie conueiaunce wanted not. The Lacedemonians harde of the purpoſe of the Athenians, ſent Embaſſadours, to knowe their doynges, and ſo to hinder them. Themiſtocles gaue counſaill to the Athenians, to kepe in ſafe cuſtodie, the Embaſſadours of Lacedemonia, vntill ſoche tyme, as he from the Embaſſage was retourned frō Lacedemonia. The Lacedemonians hearyng of the commyng of Themiſtocles, thought little of the walle buildyng at Athens. Themiſtocles was long looked for of thē, becauſe Themiſtocles lingered in his Embaſſage, that or the matter were throughly knowen: the walle of Athens ſhould be builded. The ſlowe commyng of Themiſtocles, was blamed of the Lacedemonians: but Themiſtocles excuſed hymſelf, partly infirmitie of bodie, lettyng his commyng, and the expectacion of other, accompaignied with hym in this Embaſſage. The walle ended, neceſſitie not artificiall workemanſhip finiſhing it, with al haſt it was ended; then Themiſtocles entered the Senate of Lacedemonia,

nia, and saied: the walle whom ye sought to let, is builded at Athens, ye Lacedemonians, that wee maie be more strong. Then the Lacedemonians could saie nothyng to it, though thei enuied the Athenians state, the walle was builded, and lest thei should shewe violence or crueltie on Themistocles, their Embassadours were at Athens in custodie, whereby Themistocles came safe from his Embassage, and the Athenians made strong by their walle: this was politikely dooen of Themistocles.

¶ A narracion Poeticall vpon a Rose.

Who so doeth maruaile at the beautee and goodly colour of the redde Rose, he must consider the blood, that came out of Uenus the Goddes foot. The Goddes Uenus, as foolishe Poetes dooe feigne, beyng the authour of Loue: loued Adonis the soonne of Cynara kyng of Cypres. But Mars called the God of battaile, loued Uenus, beyng nothyng loued of Uenus: but Mars loued Uenus as feruently, as Uenus loued Adonis. Mars beyng a God, loued Uenus a goddes, but Uenus onely was inflamed with the loue of Adonis, a mortall man. Their loue was feruent, and extremely set on fire in bothe, but their kinde and nature were contrary, whereupon Mars beyng in gelousie, sought meanes to destroie, faire amiable, and beautifull Adonis, thinkyng by his death, the loue of Uenus to be slaked: Adonis and Mars fell to fighting Uenus as a louer, ranne to helpe Adonis her louer, and by chaunce she fell into a Rose bushe, and pricked with it her foote, the blood then ran out of her tender fote, did colour the Rose redde: whereupon the Rose beyng white before, is vpon that cause chaunged into redde.

Chria.

Chria, this profitable exercise of Rhetorike, is for the profite of it so called: it is a rehersall in fewe wordes, of any ones fact, or of the saiyng of any man, vpō the whiche

whiche an oracion maie be made. As for example, Isocrates did say, that the roote of learning was bitter, but the fruites pleasaunt: and vpon this one sentence, you maie dilate a ample and great oracion, obseruyng these notes folowyng. The saiyng dooeth containe so greate matter, and minister soche plentie of argumente.

Authors intreatyng of this exercise, doe note three sortes to bee of theim, one of theim a Chria verball, that is to saie, a profitable exercise, vpon the saiyng of any man, onely conteinyng the wordes of the authour, as the sentence before.

The seconde is, conteinyng the facte or deede of the persone: As Diogines beyng asked of Alexander the Greate, if he lacked any thyng, that he was able to giue hym, thinkyng his demaũde vnder his power, for Diogenes was at the same tyme warmyng hymself in the beames of the Sunne: Diogenes aunswered, ye take awaie that, that ye are not able to giue, meanyng that Alexander by his bodie, shadowed hym, and tooke awaie that, whiche was not in his power to giue, Alexander tourned hymself to his men, and saied, if I were not Alexander, I would be Diogenes.

The thirde is a Chria mixt, bothe verball and notyng the facte, as Diogenes seyng a boie wanton & dissolute, did strike his teacher with a staffe, vttering these woordes: why dooest thou teache thy scholer so dissolutlie.

You shall learne to make this exercise, obseruyng these notes.

Firste, you shall praise the authour, who wrote the sentence, waighing his life, if his life be vnknowen, and not easie to finde his sentence or sentences: for godlie precepte will minister matter of praise, as if these saiynges bee recited, thei are sufficient of them selues, to praise the authour.

Then in the seconde place, expounde the meanyng of the authour in that saiyng.

Then shewe the cause, why he spake this sentence.

Then compare the matter, by a contrary.

Then

Then frame a ſimilitude of theſame.

Shewe the like example of ſome, that ſpake the like, or did the like.

Then gather the teſtimonies of more writers of theſame

Then knit the concluſion.

¶ An Oracion.

I Socrates did ſaie, that the roote of learnyng is was bitter, but the fruictes were pleaſaunt.

¶ The praiſe.

THis Oratour Iſocrates, was an Athenian borne, who floriſhed in the time of Lyſimachus the chief gouernor of Athens: this Iſocrates was brought vp in all excellẽcie of learning, with the moſte famous and excellent Oratour Prodicus, Gorgias Leontinus indued him with all ſingularitie of learnyng and eloquence. The eloquẽce of Iſocrates was ſo famous, that Ariſtotle the chief Philoſopher, enuied his vertue & praiſe therin: Demoſthenes alſo, who emong the Grecians chieflie excelled, learned his eloquence, of the Orations whiche Iſocrates wrote, to many mightie and puiſaunt princes and kinges, do ſhewe his wiſedome, & copious eloquẽce, as to Demonicus the king to Nicocles, Euagoras, againſt Philip the king of the Macedonias, by his wiſedome and counſaill, the Senate and vniuerſal ſtate of Athens was ruled, & the commons and multitude thereby in euery part floriſhed: chieflie what counſaill, what wiſedome, what learnyng might bee required, in any man of high fame and excellencie: that fame was aboundantly in Iſocrates, as in all his Orationẽs he is to be praiſed, ſo in this ſentence, his fame importeth like commendacion.

Lyſimachus

Prodicus. Gorgias Leontinus.

Demoſthenes learned eloquence of Iſocrates.

¶ The expoſicion.

IN that he ſaieth, the roote of learnyng is bitter, and the fruictes pleaſaunt: he ſignifieth no excellent qualitie or gift, vertue, arte or ſcience can bee attained, except paine, labour, diligence, doe plant and ſette theſame:

All excellencie with labour is attained.

but when that noble gift, either learnyng, or any excellente qualitee, is lodged and repoſed in vs, then we gather by painfull labours, greate profite, comforte, delectable pleaſures, wealth, glorie, riches, whiche be the fruictes of it.

¶ The cauſe.

AND ſeyng that of our owne nature, all men are enclined from their tender yeres and infancie, to the extirpacion of vertue, folowyng with all earneſt ſtudie and greedie, the free paſſage to vice, and ſpecially children, whoſe iudgementes and reaſon, are not of that ſtrengthe, to rule their weake myndes and bodies, therefore, in them chiefly, the rote of learning is bitter, becauſe not onely many yeres thei runne their race, in ſtudie of arte and ſcience. With care and paine alſo, with greuous chaſtiſment and correcciõ, thei are compelled by their teachers and Maiſters, to apprehende theſame: the parentes no leſſe dreaded, in the educaciõ of their children, in chaſtiſement and correction, ſo that by all meanes, the foundacion and roote of all learnyng, in what ſort ſo euer it is, is at the firſte vnpleaſaunte, ſower, and vnſauerie. To folowe the times and ſeaſons, appointed for the ſame, is moſte painfull, and in theſe painfull yeres: other greate pleaſures, as the frailtie of youth, and the imbecilitie of nature iudgeth, dooeth paſſe by, but in miſerable ſtate is that childe, and vnfortunate, that paſſeth the flower of his youth and tender yeres, inſtructed with no arte or Science, whiche in tyme to come, ſhalbe the onelie ſtaie, helpe, the piller to beare of the ſore brent, neceſſitie, and calamities of life. Herein the noble Romaines, laied the ſure foundacion of their mightie domunion, in the deſcrite prouidente, and politike educacion of children: to whom the Grecians gaue, that neceſſarie bulwarke and faundacion, to ſet vp all vertue, all arte and ſcience. In Grece no man was knowen, to liue in that common wealth, but that his arte and ſcience, gaue manifeſt probacion and teſtimonie, how and after what ſorte he liued. The Romaines in like ſorte, the ſworde and auctho-

The roote of learnyng bitter.

Who is a vnfortunate childe.

Good educacion the foundacion of the Romaine Empire.

ritie.

tie of the Magiſtrate, executyng theſame, did put forthe, and draw to the attainment of learnyng, art or ſcience, all youth hauyng maturitie and ripeneſſe to it, and why, becauſe that in a common wealth, where the parentes are vndiſcrete and fooliſhe, as in all common wealthes, there are not a fewe, but many, thei not ponderyng the ſtate of the tyme to come, bringing vp their children without all ciuilitie, vnframed to vertue, ignoraunt of all arte and ſcience: the children of their owne nature, vnbrideled, vntaught, wilfull, and heddie, doe run with free paſſage to all wickednes, thei fall into al kinde of follie, oppreſſed with all kinde of calamitie, miſerie, and vnfortunate chaunces, whiche happen in this life. Nothyng doeth ſoner pulle doune a kyngdome, or common wealthe, then the euill and leude education of youth, to whom neither ſubſtaunce, wealth, riches, nor poſſeſſions doe deſcende, from their auncetours and parentes, who alſo of them ſelues wãt all art, ſcience and meanes, to maintain them to liue, who of them ſelues are not able to get relief, for onely by this meanes, life is maintained, wealth and riches ar poſſeſſed to many greate ſignories, landes, and ample poſſeſſions, left by their parentes, and line of auncetours, haue by lacke of vertuous education, been brought to naught, thei fell into extreme miſerie, pouertie, and wantyng learnyng, or wealth, to maintaine their ſtate and delicate life, thei haue robbed, ſpoiled, murthered, to liue at their owne will. But then as rotten, dedde, and putride members frõ the common wealth thei are cutte of by the ſworde, and authoritie of the Magiſtrate. What kyngdome was more mightie and ſtrong, then the kyngdome of Lidia, whiche by no other meanes was brought to rume and deſtruction, but by idlenes: in that thei were kepte from all vertuous exercise, from the ſtudie of artes and ſciences, ſo longe as thei meditated and liued in the ſchoole of vertuous life: no nation was hable to ouerthrowe them, of them ſelues thei were prone and readie, to practiſe all excellencie. But Cyrus the kyng of Perſians, by no other

Euill education bringeth to rume mighty kingdoms

Lydia.

Cyrus.

meanes was able to bring them weaker. He toke from thē al furtherance to artes, destroied all occupaciōs of vertue wherupon by commaundemēt and terrour, wer driuen to practise the vaine and pestiferous practise, of Cardes and Dice. Harlottes then schooled them, and all vnhoneste pastyme nurtered them, Tauernes an quaffyng houses, was their accustomed and moste frequented vse of occupacion: by this meanes their nobilitie and strengthe was decaied, and kyngdoome made thrall. Ill educacion or idlenes, is no small vice or euill when so mightie a prince, hauyng so large dominions, whō all the Easte serued and obaied. Whose regimente and gouernemente was so infinite, that as Zenophon saieth, tyme would rather want, then matter to speake of his mightie and large gouernement, how many nacions, how diuerse people and valiaunte nacions were in subieccion to hym. If this mightie Prince, with all his power and populous nacions, was not hable to giue the ouerthrowe, to the kyngdoome of Lidia, but by ill educacion, not by marciall attēptes, sworde or battaill: but by giuyng them scope and libertie, to doo as he would. No doubt but that Cyrus salve, by the like example of other kyngdomes, this onelie pollicie to bee a ruine of that kyngdome. Pythagoras the famous and godlie Philosopher, saued the kyngdoome and people of Crotona, thei leauyng all studie of arte, vertue and science. This people of Crotona, was ouercome of the people of Locrus, thei left all exercise of vertue, neclectyng the feates of chiualrie, wherupō Pythagoras hauyng the profitable and godlie lawes of Lycurgus, which he brought from Lacedemonia: and the lawes of Minos kyng of Creta, came to the people of Crotona, and by his godlie teachyng and Philosophie, reuoked & brought backe thē people, giuen ouer to the neglectyng of all vertue, declaryng to them the nobilitie and excellencie thereof, he liuely set foorthe the beastlinesse of vice. Pithagoras recited to them, the fall and ruine of many regions, and mightie kingdomes, whiche tooke after those vices. Idlenes beyng forsaken,

The decay of a kyngdome.

The mightie dominions of Cyrus.

Euill education.

Pithagoras.

Catona.

ken, vertue embrased, and good occupacions practised, the kyngdome and people grewe mightie.

Emong the godlie lawes of Lycurgus, Lycurgus omitted not to ordaine Lawes, for the educacion of youthe: in the whiche he cutte of all pamperyng of them, because in tender yeres, in whose bodies pleasure harboreth, their vertue, science, cunnyng rooteth not: labour, diligence, and industrie onelie rooteth vertue, and excellencie. Vices as vnprofitable weedes, without labour, diligence and industrie growe vp, and thereby infecteth the minde and bodie, poisoneth all the mocions, incensed to vertue and singularitie. Who euer attained cunnyng, in any excellent arte or science, where idlenes or pleasure helde the swaie. Philosophie sheweth, pleasure to bee vnmete for any man of singularitie, for pleasure, idlenes, and ignoraunce, are so linked together, that the possession of the one, induceth the other. So many godlie monumētes of learning, had not remained to this posteritie ofours and of all ages: if famous men in those ages and tymes, had hāted after immoderate pleasure. Thindustrie of Ioche, who left to the posteritie of all ages, the knowlege of Astronomie is knowen: the monumentes of all learnyng of lawes, and of all other woorkes of antiquitie, by vertue, noble, by industrie, labour, and moderacion of life in studie, not by pleasure and wantones, was celebrated to all ages. The mightie volumes of Philosophers, bothe in morall preceptes, and in naturall causes, knewe not the delicate and dissolute life of these our daies. Palingenius enueighyng against the pāpered, and lasciuious life of man, vttereth a singulare sentēce

Lycurgus.

Vertue.

Vice.

Pleasure.
Idlenes.
Ignoraunce.

Qui facere et qui nosce, cupit quam plurima et altum,
In terris virtute aliqua sibi querere nomen:
Hunc vigilare opus est, nam non preclara geruntur,
Stertendo, et molles detrectat gloria plumas.

Who so coueteth to purchase fame by actes, or whose minde hunteth for aboundaunte knowledge, or by vertue in this life, to purchause good fame. He had not nede to slugge

and slepe in his doynges: for good fame is not vpholded by gaie Peacockes feathers. Of this, Demosthenes the famous Oratour of Athens, vttereth a worthie saiyng to the Athenians in his Epistle: if any will iudge Alexander the greate, to be famous and happie, in that he had successe in all his doynges, let this be his cogitacion, that Alexander the greate, alwaies did inure hymself to doe thynges, and manfullie to assaie that he enterprised. The felicitie of his successe came to hym not slepyng, or not cogitatyng thereof: Alexander the greate now dedde, Fortune seketh with whom she maie accompanie, and associate her self.

Alexander the great, commended for diligence.

Thusidides comparyng the Lacedemonians, and the Athenians together, shewed a rare moderacion, and temperature of life, to be in the Athenians: wherupon thei are moste commended, and celebrated to the posteritie.

¶ The contrarie.

Euen as idlenes and a sluggishe life, is moste pleasant to all soche, as neglecte vertuous exercises, and godlie life. So paine, labour, and studie, bestowed and emploied, in the seking out of vertue, arte, or science is moste pleasaunt to well affected mindes: for no godlie thyng can be attained to, without diligence and labour.

¶ The similitude.

Euen as housbandmen, with labour and trauaile, dooe labour in plantyng and tillyng the grounde, before thei receiue any fruicte of the same. Euen so no vertue, arte, or science, or any other thyng of excellencie is attained, without diligence and labour bestowed thereto.

¶ The example.

Et Demosthenes, the famous Oratour of Athenes, bee an example of diligence to vs, who to auoide all let from studie, vsed a meanes to kepe hymself therto: preuentyng also the industrie of artificers. The same Demosthenes

mosthenes, wrote seuen tymes out the storie of Thusidides, to learne thereby his eloquence and wisedome.

¶ The testymonie.

PLinie, Plato, and Aristotle, with many other mo, are like examples for diligence to vs: who wrote vpon vertue and learnyng like sentences.

¶ The conclusion.

THerefore, Isocrates dooeth pronounce worthelie, the roote of learning and vertue to be bitter, and the frutes pleasaunte.

¶ Sentence.

THe Oracion, whiche must be made by a sentēce is in al partes like to Chria, the profitable exercise, onelie that the Oracion made vpon a sentence, as authours do saie: hath not alwaie the name of the authour prefixed in the praise, a small matter of difference, who so can make the one, is expert and exquisite in the other, authours doe define a sentēce in this maner. A sentence is an Oracion, in fewe woordes, shewyng a godlie precept of life, exhorting or dissuadyng: the Grekes doot call godly preceptes, by the name of Gnome, or Gnomon, whiche is asmoche to saie, a rule or square, to direct any thyng by, for by them, the life of manne is framed to all singularitie. There are diuers sortes of sentences, one exhorteth, an other dissuadeth, some onely sheweth: there is a sentence simple, compounde, profitable, true, & soche like. Frame your Oracion vpon a sentence, as in the Oracion before. Gnome,

1. The praise of the authour.
2. The exposicion of the sentence.
3. A confirmacion in the strength of the cause.
4. A conference, of the contrarie.
5. A similitude.
6. The example.
7. The testimonie of authors, shewing ỹ like.
8. Then adde the conclusion.

¶ An

¶ An Oracion vpon a ſentence.
¶ The ſentence.

In a common wealthe or kyngdome, many kynges to beare rule, is verie euill, let there be but one kyng.

¶ The praiſe of the aucthour.

HOmere, who of all the Poetes chiefly excelled, ſpake this ſentence in the perſone of Ulliſſes, vpon the king Agamemnon, kyng of Grece. This Homere intreating of all the princely affaires, and greate enterprices of the Grecians: and of the mightie warre againſte the Troians, emong whom ſoche diſorde roſe, that not onely the warre, for lacke of vnitie and concorde, continued the ſpace of tenne yeres. But alſo moche blood ſhed, hauocke, and deſtruccion, came vpon the Grecians, vttered this ſentēce. This Homere for his learnyng and wiſedome remaineth, intteled in many monumentes of learnyng: with greate fame and commendacion to all ages. What Region, Ile, or nacion is not, by his inuencion ſet foorthe: who although he were blinde, his minde ſawe all wiſedome, the ſtates of all good kyngdomes and common wealthes. The verie liuely Image of a Prince or gouernour, the faithfull and humble obedience of a ſubiect, toward the prince, the ſtate of a capitaine, the vertue and noble qualities, that are requiſite, in ſoche a perſonage, be there ſet foorthe. The perfite ſtate of a wiſeman, and politike, is intreated of by hym. The Juſtice, and equitie of a Prince, the ſtrength of the bodie, all heroicall vertues: alſo are ſet foorthe his eloquence and verſe, flowyth in ſoche ſorte, with ſoche pleaſauntnes: ſo copious, ſo aboundaunt, ſo graue and ſentencious, that his ſingularitie therein excelleth, and paſſeth.

The praiſe of Homere.

The content of Homers bookes.

Alexander,

The Ilias of Homere, mete for princes to looke vpon.

The mightie prince Alexander, in all his marciall enterprices, and great conqueſtes, did continually night by night, reade ſomewhat of the Ilias of the Poete Homere, before he ſlepte, and aſkyng for the booke, ſaied: giue me my pillowe. Alexander as it ſemeth, learned many heroical vertues, policie, wiſedome, & counſaill thereof, els he occupied in ſo mighty

tie and greate warres, would not employed ſtudie therein.

Julius Ceſar the Emperour, commendeth this Poete, for his ſingularitie, his commendacion giueth, ample argument, in this ſingulare ſentence, whiche preferreth a Monarchie aboue all ſtates of common wealthes or kyngdome.

¶ The expoſicion.

HOmere the Poete, ſignified by this one ſentence, no kyngdome or common wealthe can proſpere, or florithe to continue, where many holde gouernement as kynges. For, the mindes of many rulers and princes, doe moſte affecte a priuate wealthe, commoditie and glorie: and where, many doe beare ſoche ſwaie and dominion, the common wealth can not be good. For, thei priuatly to theim ſelues, doe beare that regiment, and alwaie with the ſlaughter of many, do ſeke to attain and clime, to the whole gouernmēt

¶ The cauſe.

MAny occaſions dooe riſe, where by many princes, and gouernours in a common wealth, be diuerſlie affected, ſo that the gouernmēt of many, can not proſper. For, bothe in quiete ſtate, their counſailes muſt bee diuerſe, and vncertaine: and where thei ſo differ, the kyngdome ſtandeth in great ieopardy and daunger. Iſocrates intreatyng of a Monarchie, ſheweth that the common wealth of Athenes, whiche detected and refuſed, that fourme and ſtate, after the ruine and fall of their citee: beyng vnder the thraldome of the Lacedemonias, bothe in their eternall chiualrie and feates, bothe by ſea and by lande, and alſo in regimente otherwiſe, their citee grewe mightie, and ſtate ſtedfaſt.

The state of many kinges in one lande.

Athenes.

The Carthagineans alſo, gouerned by one, had their gouernment ſtedfaſte, and kyngdome roiall: who in puiſaunte actes, might compare with the noble Romaines. As the obedience to one ruler and chief gouernour, ſeking a common wealth, is in the hartes of the ſubiectes: feruent and marueilous with loue embraced, ſo the Maieſtie of hym is decaie,

Carthage in a monarchie.

The state of many kinges in one lande.

with loue serued, and with sincere harte, and floelitie obeied, his maners folowed, his lawes imitated. Many gouernours bearyng regiment, as their maners be diuers, and fashion of life: euen so the people bee like affected, to the diuersitie of diuers princes. And if we weigh the reuolucion of the heauens and the marueiles of God therein, the maker of the same, who beyng one God, ruleth heauen and yearth, and all thynges cõtained in the same. The heauen also adorned with many a starre, and cleare light, haue but one Sunne to gouerne thē: who being of a singulare vertue aboue the rest, by his vertue and power, giueth vertue to the reste. Also in small thynges the Ante and the Bee, who for prouidence and wisedome, ar moche commended: haue as it were a common wealth, and a king to gouerne thē, so in all thinges as a confusion, the state of many kings is abhorred in gouernmēt. After the death of Constantinus the greate, Constancius his sonne was made Emperour, and Licinius with him, partaker in felowship of the Empire. But forthwith, what blood was shed in Italie, with all crueltie, vntill Constancius had slaine Licinius, partaker of the Empire, and Marabodius was slaine also, whom Licinius did associate with hym in the gouernment. So moche princes and chief gouernours, doe hate equalitie, or felowship in kingdomes. After the same sort, in this mightie Monarchie of Rome, diuerse haue attempted at one and sondrie tymes, to beare the scepter and regiment therein, but that mightie Monarchie, could not suffer but one gouernor. The kyngdome of Thebes, was in miserable state, the two sonnes of Oedipus, Eteocles, and Polinices: striuing bothe to be Monarche, and onely kyng. The kyngdome of Assiria, whiche was the golden kyngdome, and the first Monarchie: hauyng. 36. kynges by succession, continued. 1239. yeres, this kyngdome for all nobilitie and roialnes excelled, and all in a Monarchie. The kyngdome of the Medes, in a Monarchie florished in wealthe and glorie and all felicitie: who in dominion had gouernmente. 300. lackyng. 8. yeres. After that, the

A monarchie in heauen. One Sunne

The Ante. The Bee.

Constancius Licinius Marabodius

Pompey. Cesar. Marius. Sylla.

Assiria the first monarchie.

Monar-

monarchie of the Medes ceased, the Persiã people rose mightie, bothe in people and Princes, and continued in that state 236 and 7 monethes. Macedonia rose from a base and meane people, to beare the whole regiment, and power ouer all kingdomes. So God disposeth the state and seate of princes, ouerthrowyng often tymes mightier kyngdomes at his will: the continuaunce of this Monarchie was. 157. and eight monethes, ten kynges linealie descendyng. Asia and Siria, was gouerned by one succedyng in a sole gouernement. Nicanor gouerned Siria 32. yeres. In the other Antigonus raigned, Demetrius Poliorchetes one yere, Antiochus Soter also, the scepter of gouernment, left to the succession of an other, then Antiochus Soter, ruled all Asia and Siria, hauyng. 16. kinges whiche in a monarchie, cõtinued 189 yeres. The Egipcians, had famous, wise, and noble princes, whose kyngdome and large dominion, in all felicitee prospered: whiche was in the tyme of Ninus, the first king of the Assirias, who hauing 10. princes, one by one succedyng, Cleopatra their Quene, gouernyng, stoode in a monarchie. 288. This one thyng sheweth, that kinde of gouernmente to bee roiall, and moste famous, not onely for the felicitee and glory therof: but also for the permanent and stedfast state thereof. Aristotle and Plato setteth forthe, thother formes of gouernmẽt. But in all those, no long cõtinuaunce of felicitee, nor of happy state can appere in them, as for the contrarie to a Monarchie, is tirannis, pestiferous, and to be detested, where one man gouerneth to his priuate gaine, pillyng and polyng his subiectes, murderyng with all crueltie, neither Lawe nor reason, leadyng thereto: but will bearyng regiment ouer lawe, Justice and equitee, whiche princes often tymes see not. Now the wilfull rashenes, or tirannicall minde doeth abase them, and make them, though in vtter porte thesame princes, yet in verie deede, thei bee thrall and slaue to beastlie affection. Nothyng dooeth so moche adorne and beautifie, the seate and throne of a prince, as not onely to beare dominion, ouer mightie people and re-

The monarchie of the Medes.
The Persiã.
Macedonia.
Asia
Siria
Egipte in a Monarchie
Tirannis
Nero
Domicianus
Caligula,
What doeth beautifie the throne of a Prince

Aristocratia. gions, then to be lorde ouer hymselfe. The state of a fewe peres or nobles, to holde the chief and whole gouernment, who bothe in vertue, learnyng, and experience dooe excelle, is a goodlie state of common wealth. But the profe of that common wealthe and ende sheweth, and the maner of Princes: who, although thei be, of life godlie, wise, graue, expert and politike. For, these vertues or ornamentes, ought to be reposed in soche noble personages, thei doe marueilously chaunge and alter: So honour and preeminente state, puffeth theim vp, and blindeth theim, that euery one in the ende, seeketh to climbe ouer all, as hed and gouernour. Shewe me one kinde of this state, and forme of gouernmente, whiche either longe prospered, or without bloodshed, and destruccion of the rest of the nobles and peres, haue not caught the whole regimente. Seyng that in all common wealthes and kingdomes, equalitee or felowshippe, will not be suffred in gouernmente: for, it can not bee, that this forme of common wealthe mate bee good, as Aristotle and Plato sheweth: The ende of this gouernemente, fell euer to one, with a ruine of the kingdome and people. The multitude to beare dominion, and though a publike wealth bee sought for a tyme, moche lesse thei continue in any good state: for in the ende, their rule and gouernement, will be without rule, order, reason, modestie, and their lawe must bee will. The other three states, are the refuse of good common wealthes, not to bee tollerated in any region. The one of them is a tyraunte, to bee gouernour onely to his owne glorie, with crueltie tormented his subiectes, onelie to haue his will and lust, ouer all lawe, order, and reason. The nobilitee rulyng to them selues, euery one for his owne time The third, the base and rude multitude, euery one for hymselfe, and at his will. This troubious state, all Regions and common wealthes, haue felte in open seditions and tumultes, raised by theim, it is a plagued and pestiferous kinde of gouernemente. The example of a good Monarchie, is of greate force, to confounde the state of al other common wealthes,

The ende of Aristocratia.

Politeia.

Tirannis

Oligarthia.

Democratia.

thes, and formes of Regimente.

The nobilitee of Persia hauyng no kyng, linially descendyng, to rule that mightie dominion of Persia, Cambises beyng dedde, the vsurper murthered, thei tooke counsaill in their assemble, what state of gouernment was beste, thei hauyng the profe of a Monarchie: in their longe counsaill, thei knewe the felicitie of that state, thei knewe as it seemed, the perilous state of the other gouernmentes. If these noble and peres had been ambicious, and that eche of them would haue had felowshippe, or participacion in kyngdomes: thei would not haue preferred a Monarchie aboue the reste. The antiquitie of that tyme sheweth, their personages, wisedome, grauitie, and maiestie was soche, that eche one of them was mete for his vertues, to haue a whole kyngdome. If Aristocratia would haue contented them, then was tyme and occasion offered, no kyng remainyng to haue preferred that state. But thei as vpright nobles, sincere and faithfull, hauyng altogether respecte to a publique wealthe: to a permanent state and felicitie of kingdome, sought no participacion by priuate wealthe, to dissolue this Monarchie. But thei beyng moste godlie, eche were content to proue, whose chaunce might be, to set vp againe that Monarchie. The kyngdome at the laste came to the handes of Darius, who was after kyng of the Persians. This is a goodly example, to shewe the worthines of a Monarchie, the Persian kingdome after many peres declinyng, from his power and state, not for any faulte of gouernment, but God as he seeth tyme, raiseth vp kyngdomes and plucketh them doune. Afterward Darius the kyng, not able to make his parte good with Alexander the Greate: offered to hym the greatest parte of his kyngdome, euen to the flood of Euphrates, and offred his daughter to wife: Alexander was content to take the offer of Darius, so that he would bee seconde to hym, and not equall with hym in kyngdome. For, Alexander saied, that as the worlde can not bee gouerned with twoo Sunnes, neither the worlde can suffer twoo

A monarchie preferred of the Persians

The duetie of al noble peres

Darius.

Kyngdomes rise and fall.

The answer of Alexander to Darius, as cõcernyng a monarchie.

mightie kingdomes: wherupon it is manifeſt, that no kingdome will ſuffer equalitie or felowſhip, but that if the will & minde of Princes might be put out, the ſtate of all the worlde, would bee in one mightie gouernours handes. For, alwaies Princes doue ſeke to a ſole regimente. Alexander the greate cõquerour alſo, preferring for worthines a Monarchie, at the tyme of his death, demaunded whõ he would haue to ſucceede him in his mightie dominiõs, he by one ſignifying a Monarchie, ſaiyng: Digniſsimus, that is to ſaie, the worthieſt. After the death of Alexander, Antipater caught the gouernmente of Macedonia and Grece, and Crates was Treaſurer. Meleagrus and Perdiccas caught other of his dominions, then Ptolemeus poſſeſſed Egipte, Africa and a parte of Arabia, Learcus, Caſſander, Menãder, Leonatus, Luſimachus, Eumenes, Seleucus and manie other, who were for their worthines in honor and eſtimation with Alexander, caught into their handes other partes of his dominions, euerie one ſeking for his time, his owne priuate glorie, dignitie, and aduauncemente, but not a publike wealthe, and ſo in ine, ambition boyled in their loftie ſtomackes, eche to attaine to others honor. Whereupon bloodſhed, deſtruction of the people and countries, the fall of theſe Princes enſued. So moche kingdomes hate equalitie or felowſhipe let vs laie before our iyes, the kyngdomes nere at hand. Fraunce, from the tymes of Faramundus vntill this daie haue ſtoode, and did floriſhe in a Monarchie. The ſtate of Spaine, from the tyme of the firſte kyng, vntill this daie, hath floriſhed continually in a Monarchie. The great ſeignories of Germanie, by one ſucredyng in gouernment, haue been permanent in that goodlie ſtate. Our noble Ile of Britain from Brutus, hath ſtoode by a Monarchie: onely in thoſe daies, the ſtate of gouernmẽt chaunged, at the commyng of Iulius Ceſar, Emperour of Rome. The lande beyng at diuiſion, and diſcorde, through the diuerſitie of diuerſe kynges: ſo moche the ſtate of diuerſe kynges in one lande, is to be expelled, or the gouernment of the

Alexãder the great preferred a Monarchie.

Alexanders monarchie fell by many kinges.
Antipater.
Crates.
Meliagrus.
Perdiccas.
Ptolomeus.
Learcus.
Caſſander.
Menander.
Leonatus.
Luſimachus.
Eumenes
Seleucus.

Fraunce.
Spaine.
Germanie.
Britaine.

the baſe multitude, to haue vniuerſally power of dominion, or the ſtate of peres, to bee chief in regiment, no kyng lefte to commaunde ouer the people, and nobles, or elſ there can not be but diſcorde in thende, whiche pulleth doune moſte mightie Regions and dominions, ſo that the beſte ſtate, the moſte ſtedfaſte and fortunate, is in all tymes, in all ages, in all lawes, and common wealthes, where one king ſekyng the aduauncement, wealthe, glorie, of hym and his people.

¶ The contrarie.

That houſholde or famille, can not be well gouerned, where many and diuerſe beareth gouernment, neglecting the ſtate proſperous vniuerſallie: for where obedience is drawen to diuers and many, there can not bee good gouernment, nor faithfull obedience. And ſo in a kingdome where one chiefly gouerneth, and to a common wealth there the hartes of the ſubiectes, be moſte knitte to obaie.

¶ The ſimilitude.

Euen as thei, whiche ſerue one maſter, ſhall ſoneſte with labour pleaſe, and with fidelitie, accompliſhe his will and pleaſure. For, the maners of many me be diuerſe, and variable, ſo in a Monarchie, the ſtate of one is ſone obaied, the minde and lawe of one Prince ſone folowed, his Maieſtie dreaded and loued.

¶ The example.

YET the fower chief Monarchies of the Aſſirian, the Perſian, Grecian, and the Romaine, whiche haue continued from the beginnyng mightie, moſte happie, bee an example herein. If that ſtate of gouernement, had not been chiefe of all other, thoſe mightie kyngdomes would not haue preferred, that kinde of gouernment.

¶ The teſtimonie of auncient writers.

Therefore, Ariſtotle, Plato, and all the chief Philoſophers, intreatyng of the adminiſtration of a common wealthe: doe preferre before all ſtates of gouernment

a Monarchie, bothe for the felicitie of it, and stedfaste state.

¶ The conclusion.

Omere therefore deserueth greate commendacion, for this one sentence, whiche preferreth a Monarchie before all states.

The destruccion.

This exercise of Rhetorike, is called destruccion, or subuersion, because it is in a oracion, a certain reprehension of any thyng declaimed, or dilated, in the whiche by order of art, the declaimer shall procede to caste doune by force, and strengthe of reason, the contrarie induced.

In this exercise of Rhetorike, those propositions are to be subuerted, whiche are not manifeste true, neither it so repugnaunt from reason, as that there can appere no holde, to induce a probable reason to confounde the same. But suche propositions are meete for this parte, as are probable in both sides, to induce probabilitie of argument, to reason therupon.

1. It shall behoue you firste, for the entryng of this matter, to adde a reprehension there against those, whiche haue confirmed as a truthe, that, whiche you will confute.
2. In the same place, adde the exposion, and meanyng of his sentence.
3. Thirdly, shew the matter to be obscure, that is vncertain
4. Incredible.
5. Impossible.
6. Not agreyng to any likelihode of truthe.
7. Vncomlie to be talked of.
8. Vnprofitable.

This exercise of Rhetorike doeth contain in it al strength of arte, as who should saie, all partes of Rhetorike, maie copiously be handled in this parte, called confutacion, so ample a matter Tullie doeth note this parte to be.

¶ The theme or proposition of this Oracion.

It

It is not like to be true, that is ſaid of the battaill of Troie.

¶ The reprehenſion of the auctor, and of all Poetes.

NOt without a cauſe, the vanities of Poetes are to bee reproued, and their forged inuencions to bee reiected: in whoſe writynges, ſo manifeſtlie are ſet forthe as a truthe, and Chronicled to the poſteritie of ages and times, ſuche forged matters of their Poeticall and vain wittes. Who hath not heard of their monſterous lies againſt God, thei inuentyng a genealogie of many Goddes procreated, where as there is but one God. This vanitie alſo thei haue ſet forthe, in their monumentes and woorkes. How a conſpiracie was ſometyme emong the Goddes and Goddes, to binde the great God Iupiter. How impudentlie doe thei ſet forthe the Goddes, to bee louers of women, and their adulterous luſte: and how thei haue transformed theimſelues, into diuers ſhapes of beaſtes and foules, to followe after beaſtly luſte. The malice and enuie of the Goddes, one to an other. The feigne alſo the heauē to haue one God, the ſea an other, helle an other, whiche are mere vanities, and falſe imaginacōs of their Poeticall wittes. The like forged inuencion haue thei wrote, of the mightie and terrible battaill bruted of Troie, for a beautifull harlot ſuſteined ten yeres. In the whiche, not onely men and noble peeres, gaue the combate of battaile, but the Goddes toke partes againſt Goddes, and men wounded Goddes: as their lies exceade all nomber, becauſe thei bee infinite, ſo alſo thei paſſe all truthe, reaſon, and iudgemente. Theſe fewe examples of their vanities and lies, doe ſhewe the feigned ground and auctoritie of the reſte. Accordyng to the folie and ſuperſticiouſnes of thoſe tymes, thei inuented and forged folie vpon folie, lye vpon lye, as in the battaill of Troie, thei aggrauate the dolour of the battaill, by pitifull and lamentable inuention. As for the Poetes them ſelues, Plato in his booke, made vpon the adminiſtracion of a common wealth, maketh

The vanities of Poetes.

The battaill of Troie, x. yeres for a herlotte.

The vain inuention of Poetes.

Plato reiecteth Poetes from the common wealth.

theim in the nomber of thoſe, whiche are to bee baniſhed out of all common wealthes.

¶ The expoſicion.

HOmere dooeth ſaie, and many other Poetes, that the warres of the Grecians againſt the Troians, was for beautifull Helena, and continued tenne yeres. The Goddes and Goddis toke partes, and all the people of Greece, aided Menelaus, and the kyng Agamemnon, to bryng home again Helena, neclecting their owñ countrie, their wife and childrẽ, for one womã. The Grekes inuentyng a huge and mightie horſe made of Firre tree, and couered with braſſe, as huge as a moũtain, out of the whiche the Grecians by treaſon iſſuyng, brought Troie to ruine.

¶ The obſcuritie of the matter.

IT ſemeth a matter of folie, that ſo many people, ſo mightie nacions ſhould bee bewitched, to raiſe ſo mightie a armie, hallardyng their liues, leauyng their countrie, their wiues, their children, for one woman: Be it ſo, that Helena paſſed all creatures, and that Nature with beautie had indued her with all vertue, and ſingularitie: yet the Grecians would not be ſo foliſhe, that vniuerſallie thei would ſeke to caſte doune their owne wealthe, and moche more the common wealthe of Greece, and kyngdome to ſtande in perill. Neither is it to be thought, the Grecians, ſekyng to aduaũce the beautie of Helena: would leaue their owne ſtate. But it is like, the wittes of Poetes did imagine ſo forged a Chronicle, that the poſteritie of ages followyng, ſhould rather wounder at their forged inuencion, then to beleue any ſoche warre truly mencioned. There was no ſoche cauſe, ſeyng that the kyngdome of Greece, fell by no title of ſucceſſion to Helena, for them to moue warre, for, the bringyng backe of that beutifull harlotte Helena. Neither in Helena was there vertue, or honeſtie of life, to moue and eſtimerate the Grecians, to ſpende ſo greate treaſures, to raiſe

Helena.

The cauſe of the forged inuencion.

ſo

ſo mightie an armie on euery ſide. What commẽdacion had the Troians to aduaunce Helena, and with all roialneſſe to entreate her, ſhe beyng a harlotte: the folie of the Grecians and the Troians, is ſo on euery ſide ſo greate, that it can not be thought, ſoche a warre truely chronicled. If violence and power, had taken Helena from her houſebande, and not her owne will and luſte, caught with the adulterous loue of Paris, beyng a ſtraunger. If her moderacion of life had been ſo rare, as that the like facte for her chaſtitie, had not been in any age or common wealthe, her vertues would haue giuen occaſion: The Princes and nobles of Grece to ſtomacke the matter. The example of the facte, would with all praiſe and commendacion be mencioned, and celebrated to al ages. Lucretia for her chaſtite, is perpetuallie to be aduaunced, wherupon the Romaines baniſhed Tarquinius their kyng, his ſtocke and name from Rome. The rare chaſtite of Penelope, is remainyng as a example herein: So many ſnares laied to raſte doune her vertuous loue towarde her houſebande Ulliſſes. But Ulliſſes made hauocke by murder, on theſe gaie and gallante Ruffins, who in his abſence ſought to alienate and withdrawe, the chaſte harte of Penelope, conſumyng his ſubſtance. A greater example remaineth in no age, of the like chaſtite. As for the battaile of Troie, raiſed for Helena, could wiſe men, and the moſte famous nobles of Grece: So occupie their heddes, and in theſame, bothe to haſarde their liues for a beautifull ſtrumpet or harlot. The ſage and wiſe Neſtor, whom Agamemnon for wiſedome preferred, before the moſte of the pæres of Grece, neither it Ulliſſes wanted at theſame tyme, hauyng a politike and ſubtill hedde, to withdrawe theim from ſo leude and fooliſhe a enterpriſe. Grece wanted not beautifull creatures, Nature in other had beſtowed amiable faces, perſonage, and comelie behauiour. For, at thoſe daies, Grece thei called Achaida calligunaica, that is, Grece the lande of faire women. The dolorous lamentacion of the Ladies and Matrons in Grete, would haue hindered

No commendacion in vpholdyng and maintainyng of harlottes.

Helena followed Paris.

Vertuous life, worthie commendacion in al ages.

Lucretia.

Tarquinius the kyng baniſhed for rauiſhyng Lucretia, and all of his name baniſhed.

Penelopes chaſtitie.

Neſtor.

Ulliſſes.

Grece the lande of faire women.

Uncomelie.

ſoche a fooliſhe enterpꝛiſe, ſeyng their owne beautie neclec-
ted, their honeſtie of life caſte vp to perilles, one harlot of in-
numerable people followed and hunted after, in whom nei-
ther honeſtie, vertue, noꝛ chaſtite was harboꝛed.

¶ Uncredible.

Beautie without vertue, nothyng of valour.

Beautie a poiſon, in a adulterous mynde.

Beautie ſone fadeth.

Paris Helenas louer. Phrigia.

Uncomelie.

Greece the fountain of al learnyng.

ALthough the folie of men is greate, and the will of
pꝛinces and gouernours beaſtlie and raſhe, yet by
no meanes it can be ſo many yeres, ſo greate folie
to take rote in their hartes, and that the wiſedom
of the Greciãs, ſhould not rather caſte of as naught, the beau-
tie of Helena: rather then the whole multitude, the ſtate of
the Pꝛince, the welfare of the ſubiecte, to ſtande in perill foꝛ
the beautie of one. What is beautie, when a beaſtlie and ad-
ulterous minde is poſſeſſed: Beautie without chaſtitie, har-
boꝛeth a monſterous rabelmente of vices, a ſnare and baite,
to poiſon other. Beautie in felwe yeres, is not onely blemi-
ſhed, but decated, and wholie extinguiſhed: it is vncredible,
that the Grecians would ſeeke to bꝛyng home Helena, who
had loſte the chaſte loue toward her houſband, beyng caught
with the adulterous loue of Paris, ſonne to Pꝛiamus kyng
of Troie. The lande of Phrigia was a mightie Region, the
people noble, puiſſaunte in warre: the kyng foꝛ nobilitie of
actes famous. The Citee of Troie, wherein the kyng helde
his Scepter of gouernement, was riche, mightie, and popu-
lous: ruled and gouerned, by the wiſedome and policie of fa-
mous counſailours, ſo that by all meanes it is vncredible,
without any poſſibilitie. Thei neclectyng their owne ſtate
and kyngdõ, ſo to pꝛeferre the beautie of one, that the whole
multitude of Grece thereby to periſhe. It is a matter vncre-
dible in all Grece, whiche foꝛ the fame of wiſedome, is moſte
celebꝛated emong all nacions, not one wiſeman at theſame
tyme to be therein: whoſe coũſaile and politike heddes, might
pondeꝛ a better purpoſe. Grece, whiche was the mother and
fountaine of all artes and ſciences, all Eloquence, Philoſo-
phie, wiſedome flowyng from theim, and yet wiſedome to

want

want in their breastes. Reason can not make any perswasion that any probabilitie can rise, of any soche matter enterpri-sed, What could the intent be of the Grecians, as concerning Menelaus. In Menelaus there was no wisedom, to seke and hunte after Helena, or by any meanes to possesse her, she be-yng a harlotte, her loue alienated, her hart possessed with the loue of an other manne: foolishlie he hopeth to possesse loue, that seeketh to enioye the cloked, poisoned, and dissembled harte of a harlotte, Greece was well ridde of a harlotte, Troie harbouryng Helena. In the Troians it is not to be thought, that either the kyng, or nobles, for a harlotte, would see the the people murthered, their owne state, the king to be in dan-ger of ruine. In the Grecians there was neither wisedome, neither commendacion, to pursue with a maine hoste, with a greate Nauie of Shippes, to bryng backe againe a harlotte, whose enterprise rather might better bee borne, to banishe f erile soche a beastlie disposed persone. The Troians mighte well scorne the Grecians, if that the possession of a beautifull moste amiable, and minsyng harlotte, was of soche valour, estimacion, and price with theim, not onely the beautie of all other to bee reiected. But moste of all the vertuous life, and chastitie of all their matrons and honourable Ladies, to bee caste of as naught. Greece that had the name of all wisedome, of all learnyng and singularitie, might rather worthelie bee called, a harbouryng place of harlottes: a Stewe and vpholder of whoredome, and all vncleanes. Wherefore, these ab-surdities ought to bee remoued, from the minde and cogita-cion of all menne, that should worthelie ponder the state of Greece. Troie of like sorte to bee a kyngdome and common wealthe of all vice: whoredome in soche price with the kyng, and people, that moste fortunate should the harlotte bee, and the adultereur in soche a common wealthe, that for adulte-rous loue, putteth rather all their state to hasarde and perill, for the maintenaunce of beastlie loue, brutishe societie moste in price with soche a nacion, chastitie, and moderacion of life,

Menelaus housbande to Helena.

Harlottes loue dissem-bled.

Troians.

Grecians.

Absurditie.

The defence of Helena.

Troie a king dome of whor dome.

abandoned and caſte of.

¶ Unpoſſible, and not agreyng.

Nature abhorreth the warre of the Grecians.

IF wee weigh naturall affection, it can not bee, that the Grecians ſo moche abhorring frō nature, ſhould caſt of the naturall loue of their wiſes, their childzen and countrie, to bryng home againe, by ſlaughter of infinite people: ſoche an one as had lefte honeſtie, and chaſte loue of her houſbande. For, what praiſe can redounde to the Grecians by warre, to bryng home Helena, though ſhe of all creatures was moſte beautifull, beyng a harlotte: followyng the bridell and will of an other man. Vaie ſhame or commendacion riſe to the Troians, can wiſedome, counſaile, or grauitie, defende the adulterous luſte of Priamus ſoonne, yea, could Priamus ſo loue Helena, for Paris his ſonnes ſake, as that he had rather venter the ruine and deſtruccion of his citee, and the falle of his people, the murder and ruine of his childzen, and wife for the beautie of one. For what is beautie, where honeſtie and vertue lacketh, it is an vncomly matter, though the Poetes ſo faigne it, not onely that in heauen, a contencio ſhould fall emong the Goddeſes of their beautie, or that Jupiter of whom thei make an ignorant God, to chuſe Paris the kynges ſonne of Troie, chief arbitratour & Judge of that matter, to whō he ſhould giue the golde Apell to her beautie, as chief of al other, was aſcribed theſe thynges, are vndecent to thinke of the Goddeſes, and moſte of all, to thinke there is more Goddes then one. And euen as theſe are vanities, and forged imaginacions of the Goddes, ſo of the battaile.

Helena.

Priamus.

¶ Uncomelie and vnprofitable.

THE daunger of many people doeth ſhewe, that no ſoche thyng ſhould happen, either of the Grecians or of the Troians: for, it is a matter diſſonaunt frō all truthe, that thei ſhould ſo moche neclecte the quiete ſtate, and proſperous renoume of their kyngdome, in all tymes and ages, ſince the firſte conſtitucion of all Monarchies

chies and kyngdomes. Who euer harde ſoche a forged matter to be Chronicled, and ſet forthe. Or who can giue credite to ſoche warre, to be enterpriſed of ſo ſmall a matter: to leaue the ſtate of waightier thynges for one woman. All the women of that countrie to ſtande in perill, the ſlaughter of their deare houſbandes, the violent murder of their children to inſue. Therefore, the wilfulneſſe of people and princes, are the cauſe of the falle and deſtruccion, of many mightie kyngdomes, and Empires. The fall of Greece enſued, when the chief citees, Athenes and Lacedemonie tooke partes, and did confederate diuers citees to them, to aſſiſte theim, and aide theim in battaile onely: ambicion and deſire of glorie, moued bothe the Athenians and Lacedemonians, frō concorde and vnitie by whiche meanes, the power, glory, and ſtrēgth of all kingdomes falleth. Ambicion was the cauſe that mightie Pompey fell, and died violently. Ceſar likewiſe caught with ambicion, not bearyng the equalitee, or ſuperiorite of Pompei, was tourned of violentlie frō Fortunes whēle. Many princes of like ſorte and kingdomes. By ambicion onely, had the cauſe of their ruine. The glorie of the Aſſirian Monarchie grewe moſte mightie, by the ambicion of Ninus kyng of Babilon: the offspryng of Ninus, whiche were kynges lineallie deſcendyng to the firſte kyngdome of the Medes, bothe inlarged their kyngdomes, and alſo had the decaie of theim by ambicion. Let the Medes alſo aſſociate them ſelues to thē, from Arbactus the firſt kyng, vnto Aſtiages the laſte: the beginnyng and falle of the Perſian Monarchie. The mightie ſtate of Greece, the ſeate Imperiall of Rome, by ambiciō firſt ertolled theim ſelues: and alſo by it, their glorie, ſcepter, and kyngdome was tranſlated, but the falle of Troie came not, by ambicion, that the Grecians ſought. But as the Poetes doe faigne, the beautie of one woman ſo wounded their hartes, that the Grecians did haſarde, the perilles of their countrie. The Troians ſo moche eſteemed, the beautie of Helena, as that the ſtate of all their kyngdome periſhed. It was no glorie

Ambicion. Ceſar fell by ambicion.

Diſcorde.

Pompey.

Romulus killed Remus by ambicion.

glorie nor honour to the Grecians, to resiste by armour, and to defende the violente takyng awaie of Helena, from her housbande: nor it was no honour, the Grecians to pursue by armour, the takyng awaie of Helena, beyng a harlotte. So that by no meanes it can followe, these thynges to bee true, of the battaile of Troie.

¶ Confirmacion.

The other part, contrary to destruccion or subuersion, is called confirmacion.

Confirmacion, hath in it so greate force of argumente, to stablishe and vpholde the cause or proposicion: as destruccion hath in castyng doune the sentence or proposicion.

Confirmacion is a certain oracion, whiche with a certain reprehension of the persone or facte, by order and waie of art, casteth doune, the contrary propounded.

As in the other parte called destruccion, those proposicions are to bee subuerted, whiche are not manyfestlie true, with all other notes before specified: so in contrariwise, this oracion by contrary notes is declaimed by, as for example.

1. It shall behoue you first, for the entring of the oracion, to induce a reprehension againste those, whiche haue conuted as a truthe, that whiche you will confirme.
2. In the seconde parte, place the exposicion and meanyng of the aucthours sentence.
3. Shewe the matter to be manifest.
4. Credible.
5. Prossible.
6. Agreyng to the truthe.
7. Shewe the facte comelie.
8. Profitable.

This exercise of Rhetorike, doeth contain in it all stregth of arte, as who should saie, all partes of Rhetorike maie copiouslie bee handled in this parte, called confirmacion. You maie as matter riseth, ioigne twoo notes together, as the reason of the argumente cometh in place, whiche Apthonius

a Greke authour herein vseth. As manifest and credible, possible and agreyng to truthe, comelie and profitable, but in al these, as in all the reste: the theme or proposicion by it self, is to bee placed, the reprehension of the authour by it self, the exposicion of the theme by it self.

¶ The theme or proposicion,

IT is true that is saied of Zopyrus, the noble Persian, who vētered his life: & did cause the deformitie of his bodie, for the sauegarde of his countrie.

¶ The praise.

IUstinus the Historiographer, for worthinesse of fame and wisedome, descrueth to the posteritie of all tymes, immortall fame, by whom the famous actes of Princes, and other noble men, doe remaine Chronicled. Giuyng examples of all valiauntnesse and vertue: for, bothe the actes and worthie feactes of Princes, would passe as vnknowen in all ages, excepte the worthinesse of them, were in monumentes of writyng Chronicled. For, by the fame of their worthines, and vertues, cōmon wealthes and kyngdomes, doe stablishe and make Lawes, the hartes of people are incensed, and inflamed, to the like nobilitie of actes, and famous enterprises, Historyes of auncient tymes, bee vnto vs witnesses of all tymes and ages, of kyngdomes and common wealthes, a liuely example. A light to all truthe and knowlege, a schole maister: of maners a memorie of life, for, by it we se the wisedom of all ages, the forme of the beste and florishyng common wealthes. We learne by the vertues of Princes and gouernours, to followe like steppe of vertue: to flie and auoide vices, and all soche thynges, as are to the destruccion and decaie, of realme and countrie. Howe brutishe wer our life, if we knewe no more then we se presently, in the state of our common wealthe and kyngdome. The kyngdomes of all Princes and common wealthes that now florisheth, doe stande by

Iustinus.

Chronicles moste necessary to be red

The worthinesse of histories.

What is a history.

An ignorant life, a brutish life.

the longe experience, wisedome, pollicy, counsaile, and godlie lawes of Princes of auncient times, no smal praise and commendation can be attributed, to all suche as doe trauell in the serching out the veritie of auncient Histories, for bi the knoledge of them, we are as it were liuyng in all ages, the fall of all kyngdomes is manifeste to vs, the death of Princes, the subuersions of kingdomes and common wealthes, who knoweth not the first risyng & ende of the Assiriane monarchie, the glorie of the Persians, and the ruynge of the same, the mightie Empire of the Grekes, risyng & fallyng, the Romane state after what sorte florishyng and decayng, so that no state of common wealthe or kyngdome is vnknowen to vs, therefore Justine, and all suche as doe leue to the posteritie, the state of al things chronicled, deserue immortal commendacions.

The knowlege of Histories maketh vs as it were liuyng in all ages.

Historiographers.

¶ The exposicion.

In the time of Darius kyng of the Persians, the Assyrias who ware subiects to him, sence the time of Cirus the firste kynge of the Persians, rebelled, inuaded and toke the myghtie Citie of Babilon, whiche beyng possessed, with much difficultie, and not without greate daungers coulde bee attained. Darius the kynge hearyng of the treason of the Assyrians and that the mightie Citie of Babilon was taken, was very wroth waiynge with him selfe, that there by, the ruyne of the Persian kyngdome mighte happen. Zopyrus one of the. vij. noble Peres of Persia, seing the daunger of the countrie, the state of the Prince, and the welfare of the subiectes to decaie, in the safegarde of his countrie, leuyng all priuate commoditie, for the behouse and felicitie of the Persian kyngdome, did venter his owne life, commaunded his seruauntes at home to teare and rēte his bodie with whippes, to cut of his nose, his lippes and his eares, these thinges being vnknowen to Darius the kynge. As sone as Darius sawe Zopyrus so torne

The treason of the Assyrians.

Darius.

Babilon taken of the Assyrians.

The fact of Zopyrus.

and

and deformed, bewailed his state being astonished, at so horrible a fact: but Zopyrus shewed to the kynge his hole intente and purpose that he mynded to go to Babylon, whiche the Assyrians dyd traitorously possesse, & complained as that these things had ben don by the tyrannie and crueltie of Darius, he wēt to Babilon, and there complained of the crueltie of his kyng, whereby purchasyng the fauor and loue of the Assyrians, he shewed them how Darius came to be kyng not by worthines, not by vertue, not by the common consent of men, but by the neynge of a horse. Zopyrus therefore admonished them, that they should trust more to their armour, then to their walles, he willed them to proclaime opē warre, forthwith they encountred with the Persians, and for a time victorie fel on the Babilonians side, suche was the pollice of Zopyrus. The Assyrians reioised of the successe and felicitie of their warres, the kyng of the Babilonians gaue to Zopyrus, the chiefe power & office, to leede a mightie armie, of the whiche beynge Lieutenaunt, he betraied the Babilonians and their Citie.

Zopyrus caused the deformitie of his bodie, for the good state of his countrie.

The pollicie of Zopyrus.

¶ Manifeste.

NOt onlie Trogus Pompeius the famous Hystoriographer, and Iustine which tooke the Story of him, but also the Greke writers doe sette forthe, as matter of truthe, the valiaunte enterprises of Zopyrus: so that the straunge and mightie facte of him can not seme vncredible, hauyng testimonie of it in all ages. Zopyrus hauing not respect to his owne life, to his owne priuate wealthe or glorie, did thereby put of the daunger that insued to the Persiane kyngdome: It maie seme a greate matter, to a mynde not well affected towarde his countrie, to destroie or deforme his owne bodie, for the sauegarde of countrie or common welth. But if we waie the State of oure hearth, oure countrie chalengeth more at oure handes then frindes or parentes, so muche price Plato the Philosopher, and Aristotle doe attribute vnto our countrie, the volumes of all lawes and bokes

Trogus Pōpeius.

Zopyrus.

The saiyng of Tullie.

Plato. Aristotel.

The state of a publike wealthe, is to bee preferred before a priuate wealth. Pericles.

doe prefare oure naturall countrie before the priuate state of owne manne, wealthe, glorie, honor, dignitie, and riches of one or fewe, the Statutes of all Princes, seking the glorie of their countrie, doe prefare a vniuersal welthe, before a priuate and particulare commoditie. Pericles the noble Athenian in his oration made to the Athenians, sheweth that the glorie and welthe of one man or manie, cannot plante suche glorie, and renowme to their countrie, as that in all partes thereby to be beautified and decorated, but whē glorie a happie and florishyng state redoundeth to the kyngdome, the subiectes, the nobelles and hye peres, the gouuernour standeth happie and fortunate. Who so hopeth in sparing costes and charges, mone or ornaments, to the behouf and imploiment of his countrie and not by all meanes to his power and strength aydeth and defendeth his naturall countrie, from the daunger and inuasion of his enemie, what state inioyeth he, or what wealth remaineth priuatlie, when the trone and scepter of his kyng faileth, the enemie wasteth, spoileth and destroieth all partes of his state, with the reste his life perisheth, so that no daunger, coste, is to bee refused, to serue the kingdom and prince, by whose scepter, iustice, lawes, and equitie we are gouuerned, there is no subiect well affected, but that he onlie liueth to profite his countrie, to liue & dye therein.

A good subiecte is redie to liue and die for his countrie.

¶ Probabell.

IF only Zopyrus had enterprised this valiaunt act, and that no memorie were remainyng in anie age of the noble acts of other men, it may seme not truelie chronacled; but from time to time, in all ages & cōmon wealthes, famous men for their acts & nobilitie haue ben, whiche with like courrage and magnanimitie haue saued their countrie, by the losse of their owne liues. Horatius Cocles is bothe a witnesse and a light to the same, by whose aduenture the mightie and stronge Citie Rome was saued: For at whot time as the Hetruscians entred on the citie, and

Horatius Cocles.

were.

were on the bridge, Horatius cocles defended the ende of the same, baryng of the brunte, and stroke of the enemie, vntill the Romans, for the sauegarde of the cytte, had broken doun the bridge, as sone as Horatius Cocles sawe the Cytie thus deliuered, and the repulse of the enemie, he lepte with his armours into the flud Tibar, it semed he had not regard to his life, that beyng burdened with the waighte and grauitie of his armour, durst venter his life to so main and depe a water.

Marcus Attilius in the defence of his Prince, his right hand being cut of, the which he laide on the ship of the Massilians, forthwith he apprehended with the lefte hand, and ceased not vntill he hadde souncke the same ship. Cynegerus the Athenian lineth by fame and like nobilitie of actes, vēteryng his life for his countrie. The mightie cytie of Athenes, brought vnder the dominions of the Lacedemonians. Thrasibulus, Hismenias and Lisias bi their aduenture, and noble atchiue reduced Athenes to his felicitie so moche loue, soo faithefull hartes they hadde to wardes theire countrie. Leonides the kyng of the Lacedemonians, defendyng the narow straights of the cytie Thermopolie with fower thousand men against the mightie and huge armie of Xerres, for Xerres contemned theire smalle number and armie: Leonides the kyng hearde that the place and hill of the battell was preuētid of. rr. thousande enemies, he exorted his souldiours parte of them to departe vntill a better time might be locked for, and onlie with the Lacedemonians he proued the conflicte and the combate, although the campe of Xerres was mightier & more in number: yet Leonides the kyng thought it good for the sauegarde of his contrie, for saieth he, I must rather saue it, then to haue respecte to my life, although the oracle of Delphos had foreshewed, that euen Leonides muste die in the fielde or battell of the enemie, and therefore Leonides entred battail, from forthid his men for their countrie sake, as to die therem, therefore he preuented the narrowe straightes of the countrie, and the dangerous places, where the force of the enemie mought

Marcus Attilius.

Cynegerus.

Hismenias. Thrasibulus

Leonides kyng of the Lacedemonians.

bruſte in, he lingered not, leſte the enemie might compaſſe him in, but in the quiet ſeaſon of the nighte, he ſet vppon his enemie vnloked for, and they beynge but fire hundred men with the kyng Leonides, brust into the cãpe of their enemies beyng fire hundred thouſand menne, their valiauntnes was ſuche, and the ouerthowe of their enemies ſo great, and Xerxes the kyng hauyng two woundes, retired with ſhame and loſte the honor. Ageſilaus and Conon valiaunte in actes, and excellynge in all nobilitie, what great and mightie dangers haue thei atchiued and ventered for their countrie ſake, howe moche haue thei neglected their owne wealth, riches, life and glorie, for the aduauncement and honor of their cõtrie. Liſander alſo the Lacedemonian, was indued with like nobilitie with faithfull and ſyncere harte towarde his countrey. Archidamus alſo lieth not in obliuiõ, whoſe fame death buried not the famous aduenture of Codrus kyng of the Athenians is maruelous and almoſte incredible, but that the Hiſtores, truelie ſet forth, and declare a manifeſt truthe therof, who is more famous then Epaminundas, bothe for virtue, nobilitie and marciall feates among the Thebans, the mightie armie of the Grecians, at the longe ſege of Troie, what valiaunte Capitains hadde thei, whiche in the defence of their countrie haſarde their life: the Troians alſo wanted not for proues valiauntnes and al nobilitie, their peeres and nobles: amonge the Romans, what a greate number was of noble peres, whoſe ſtudie alwaies was to liue and dye in the glorie, aide and defence of their countrie, for he lieth not by whoſe cowardlines fainted harte and courage, the contrie or kyngdome ſtandeth in perrill, he lieth in ſhame, that refuſeth daunger, coſte or charge, in the defence or procuryng, better ſtate to his countrie. The worthie ſaiyng of Epaminundas declareth, who lieth to his countrie, who dyng valiauntlie in the felde, beyng thruſt thorow with the ſpeare of his enemie, aſked thoſe queſtions of theſe that ſtoode by him at the poincte of deathe, is my ſpeare manfullie broken, and my ene-

Leonides.

Ageſilaus. Conon.

Liſander.

Archidamus Codrus.

Epaminundas.

Greccians.

Troians.

Romans.

Who lieth in ſhame.

my enemies chaſſed awaie, the whiche things his cõpanions in warre affirmed, then ſaide he: nowe your Capitaine Epaminundas beginneth to liue in that he dieth valiauntlie for his countrie, and in the profite & aduauncement of the ſame, a worthie man, noble and valiaunte, his ſentence alſo was worthie to be knowen, and followed of all ſuche as bee well affected and Godlie mynded to their countrie. Marcus Marcellus of like ſorte, and Titus Manlius Torquatus, & Scipio Aemilianus, Marcus Attilius ſhewed in what hye price our naturall countræ ought to bee had, by their valiaunt atchiſes, and enterpriſes: I might paſſe by in ſilẽce Scipio Cato, and Publius Scipio Naſica, but that thei by like fame, honour and glorie liue immortall to their countrie, the fame alſo of Tubeus, Valerius Flaccus, and Pedanius Centurio giueth ampell and large matter to all menne, endued with nobilitie and valiaunt proues, for the defence of their countrie with Quintus Tocius, Marcus Sceua and Sceuola.

Epameunndas a moſt noble and valiaunt pere.

¶ Poſſibilitie.

THere nedeth no doute to riſe of poſſibilitie, ſeinge that examples doe remain of famous men, of godlie and well affected perſones, whiche haue with like magnanimitie putte in daunger their life, to ſaue their Prince, kyngdome, and countrie. Greate honour was giuen of the Athenians, to ſoche noble and valiaunte men, whiche ventered their liues for their common wealthe, to maintaine the floriſhyng ſtate thereof. The eloquente and copious oracion of Thuſidides, the true, faithfull, and eloquente Hiſtoriographer doeth ſhewe: what honour and immortall fame was attributed, to all ſoche as did venter their liues, in the floriſhyng ſtate of their countrie, in ſupportyng, mainteinyng, and defendyng the ſame. Who, although thei loſſe their liues, whiche by death ſhould bee diſſolued, their fame neuer buried, liueth with the ſoule to immortalitie, the loſſe of their Priuate wealthe, glorie, riches, ſubſtaunce, or dignitie, hath purchaſed and obtained fame, that withereth not,

The order of Athenes.

Thuſidides.

not, and gloꝛie that faileth not.

¶ Agreyng and comelie.

BOthe the true hiſtoꝛies, doe leaue in commendacion, the facte of Zoppꝛus, and the noble and woꝛthie enterpꝛiſes of other: whiche haue giuen the like aſſaie, and their fame is celebꝛated and titeled with immoꝛtall commendacion and gloꝛie, to the poſteritie of all ages followyng. What harte can bee ſo ſtonie, oꝛ bꝛutiſhly affected, that wil not venter his life, goodes, landes, oꝛ poſſeſſions: if with the daunger of one, that is of hymſelf, the whole bodie and ſtate of his countrie, is thereby ſuppoꝛted, and ſaued. What ſecuritie and quietneſſe remained, what wealth, honour, oꝛ fame to Zoppꝛus: if not onely Zoppꝛus had periſhed, but the kyng & people vniuerſally had been deſtroied. Therevpon Zoppꝛus weighing and cõſideryng, the ſtate of his birthe, that his countrie chalenged his life, rather then the diſſolucion of the whole kyngdome, the decaie of the Pꝛince, the takyng awaie of the ſcepter, the ſlaughter of infinite people to enſue. He was boꝛne to bẽ a pꝛofitable member to his countrie, a gloꝛie and ſtaie to the ſame: and not ſpaꝛyng his life, oꝛ ſhunnyng the greate deformitie of his bodie, to bee a ruine of the ſame. Was it not better that one periſhed, then by the ſecuritie of one, a whole lande ouer runned, as partes thereby ſpoiled: it was the duetie of Zopirus, to take vpon hym that greate and famous enterpꝛiſe. It was alſo comelie, the kyngdome ſtandyng in perill, a ſage and deſcrite perſone to pꝛeuente and putte of, ſoche a daunger at hande: The facte altogether ſheweth all vertue and greate ſingularitie, and a rare moderacion of minde, to talk of all reſpectes and excuſes, foꝛſakyng pꝛeſentlie honour, quietneſſe and obiectyng himſelf to perill, he ſawe if he onelie died, oꝛ by leopardie ſaued his countrie, many thereby liued, the kyngdome & people floꝛiſhed, where otherwiſe, he with his Pꝛince and kyngdome might haue periſhed.

The duetie of all good ſubiectes,

The cauſe of our birthe.

The facte of Zoppꝛus.

¶ Pꝛofitable.

All

ALl the power of the Babilonians, was by his policie throwen doune, the Citee taken, the enemie brought to confusion: on the other side, the Persians rose mightie, soche a mightie enemie put vnder foote. The fame of Zopyrus and glorie of the facte, will neuer be obliterated, or put out of memorie, if this were not profitable to the kyngdome of Persia: if this were not a renoume to the prince and people, and immortall glory to Zopyrus iudge ye. Zopyrus therfore, beautified his countree, by the deformitie of his bodie. Better it wer to haue many soche deformed bodies, then the whole state of the realme destroied or brought to naught: if we weigh the magnanimitie of that man, and his enterprise, there is so moche honour in the fact, that his fame shall neuer cease.

The fact of Zopyrus.

Zopyrus deformed, a beautie of his countree.

¶ A common place.

A Common place is a Oration, dilatyng and amplifying good or euill, whiche is incidente or lodged in any man. This Oration is called a common place, because the matter conteined in it, doeth agree vniuersally to all menne, whiche are partakers of it, and giltie of the same

Why it is called a common place.

A Oration framed againste a certaine Theefe, Extorcioner, Murderer, or Traitor, is for the matter conteined in it, metelie and aptlie compiled, against all soche as are giltie of theft, murder, treason, or spotted with any other wickednes.

This oracion of a common place, is like to the laste argument or Epilogus of any oracion, whiche the Grekes doe call Deuterologian, whiche is as moche to saie, as a rehearsall of that whiche is spoken of before.

Wherefore, a common place hath no exhordium, or beginnyng, yet neuertheles, for the profite and exercise of the learner, you maie place soche a proemium, or beginnyng of the oracion, as maie be easie to induce the learner.

This parte of Rhetorike is large to intreate vpon, for the aboundaunce of matter.

This part of Rhetorike is large to intreate vpon, for the

aboundaunce of matter.

The common place, whiche Aphthonius intreateth of, is to be aplied againſt any man, for the declaimor to invade, either againſt vices, or to extoll and amplifie his vertues.

This oracion of a common place, ſerueth bothe for the accuſer and the defender.

For the accuſer, to exaſperate and moue the Judges or hearers, againſt the offender, or accuſed.

For the defendour to replie, and with all force & ſtrength of matter, to mollifie and appeaſe the perturbacions of the Judges and hearers, to pulle doune and deface the contrarie alledged.

There is greate force in this oracion, on bothe the ſides.

Properlie this kinde of Rhetorike, is called a common place, though it ſemeth to be made againſte this man, or that man: becauſe the matter of theſame ſhall properly pertain to all, giltie of theſame matter.

Priſcianus. Priſcianus ſheweth, that this parte of Rhetorike, is as it were a certaine exaggeracion of reaſon, to inouce a manifeſt probacion of any thyng committed.

As for example, a Theife taken in a robberie, in whom neither ſhamefaſtneſſe, nor ſparcle of grace appereth againſt ſoche a one: this oracion maie be made, to exaſperate the Judges from all fauour or affeccion of pitie, to be ſhewed.

¶ The order of this Oracion followeth with theſe notes to be made by.

¶ The firſte Propheme.

What are Lawes.

Demoſthenes the famous Orator of Athenes in his oracio made againſt Ariſtogito doeth ſaie, that Lawes wherewith a common wealthe, citie or Region is gouerned, are the gifte of God, a profitable Diſcipline among men, a reſtraint to with holde and kepe backe, the wilfull, raſhe, and beaſtilie life of man, and therupo Ariſtotle and Plato doe ſhewe, that through the wicked behauour of men, good lawes were firſt

Ariſtotle, Plato.

ordained

ordained, for, of ill maners, saie thei, rose good lawes, where lawes doe cease, and good order faileth, there the life of man will growe, rude, wild and beastlie: Man beyng a chiefe creature of God, indued with manie singuler vertues, is framed of nature to a mutuall and Godlie societie of life, without the whiche moste horrible woulde the life bee, for not onlie by concorde and agremente, the life of man dothe consiste but al thinges on the earth haue therin their being: the heauens and lightes conteined in the same, haue a perpetuall harmonie & concente in finishyng their appointed race. The elementes of the worlde, where with the nature and substaunce of all thinges, doe consiste onlie by a harmonie and temperature of eche parte, haue their abidyng increase & prosperous beyng, otherwise their substaunce, perisheth and nature in all partes decaieth: kyngdomes and common wealthes doe consiste in a harmonie, so long as vertue and all singularitie tempereth their state and gouernemente, and eche member thereof obeieth his function, office and callynge, and as partes of the same bodie, euerie one as nature hath ordained theim occupiyng, their roume and place, the vse of euerie parte, all to the vse and preseruacion of the hole bodie, and as in the bodie so in the common wealthe, the like concorde of life oughte to be in euery parte, the moste principall parte accordyng to his dignitie of office, as moste principall to gouerne thother inferior partes: and if thei as parties moste principal of the same bodie with all moderacion and equabilitie tempryng their state, office and calling. The meanest parte accordyng to his lowe state, applyng hym selfe to obeie and serue the moste principall: wherein the perfecte and absolute, frame of common wealthe or kyngdome is erected. And seyng that as the Philosophers doe saie, of ill maners came good lawes, that is to saie, the wicked and beastlie life of man, their iniurius behauiour, sekyng to frame themselues from men to beastes moued the wise and Godlie, elders to ordaine certaine meanes, to rote discipline, whereby the wickedlie disposed personne

Order.

Man borne by nature to societee.

All thinges beyng on the yearth, doe consiste by a harmonie or concorde.

Order conserueth common wealth.

Euill maners was the occasion of good Lawes.

I.g. should

ſhould bee compelled to liue in order, to obeie Godlie lawes, to the vpholdyng of ſocietie. Therefore, all ſuche as diſſolue lawes, caſte doune good order, and ſtate of common wealth, out as putride and vnprofitable weedes, to be extirpated and plucked vp from Citie and Common wealthe, from ſocietie, who by miſcheuous attemptes ſeke, to extinguiſhe ſocietie, amitie, and concord in life. Princes, gouernors with al other magiſtrates ought in their gouernment to imitate the practiſe of the Phiſician, the nature of man, wekedned and made feble with to moche abundaunce of yll humors, or ouermoch with ill bloode replenished, to purge and euacuate that, and all to the preſeruacion and healthe of the whole bodie: for ſo was the meanyng of the Philoſopher, intreatyng of the politike, gouernment of kingdome and common wealth, when thei compared a kingdome to the bodie of man: the theſe and robber as a euill and vnprofitable member, and all other as without all right, order, lawe, equitie and iuſtice, doe breake ſocietie of life, bothe againſt lawe and nature: poſſeſſing the goodes of a other man, are to bee cutte of, as no partes, mete to remaine in any ſocietie.

Theiues not mete to be in any ſocietie.

¶ The ſeconde Propheme.

Why theiues and wicked men, are cut of by lawe.

THe chiefeſt cauſe that moued gouernours and magiſtrates, to cutte of the race of theues, and violete robbers, and of all other miſcheuous perſons, was that by them a confuſion would enſue in al ſtates. What Citee could ſtande in proſperous ſtate, yea, or what houſe priuatlie inhabited, where lawes and auctorite were exiled: where violence, will, luſte, and appetite of pelliferous men, might without terrour bee practiſed. If the labour and induſtrie of the godlie, ſhould be alwaie a praie to ỹ wicked, and eche mannes violence and iniurious dealyng, his owne lawe, the beaſte in his ſtate, would bee leſſe brutiſhe and iniurious. Who ſo ſeketh to caſte doune this ſocietee, he is not mete to be of any ſocietee, whiche he diſſolueth. Who ſo robbeth or ſtealeth, to liue by the gooddes of an other manne, as his

his possession, is by violence and againste Nature: so by violence and against nature, their pestiferous doinges do frame their confusion: their execrable & destetable purpose, do make theim a outcaste from all good people, and as no members thereof, cut of from all societee, their euill life roteth perpetual ignomie and shame. And thus is the tragicall ende of their enterprise.

A due rewardes for thieues and murtherers.

¶ The contrarie.

HErein the lose and dissolute state of gouernmente called of the Grekes Democratia, haue contented the wilfull heddes of pestiferous men: wherein euery man must bee a ruler. Their owne will is their Lawe: there luste setteth order, no Magistrate, but euery one to hymself a Magistrate. All thynges in common, as long as that state doeth remain emong the wicked, a most happie state coumpted, a wished state to idell persones, but it continueth not. Herein the murtherer, the thiefe were meete to be placed. The greater thiefe, the better manne: the moste execrable murtherer, a moste mete persone, for soche state of gouernemente. There is no nacion vnder the Sunne, but that one tyme or other, this troublous state hath molested theim: and many haue sought to sette vp soche a monsterous state of regiment, a plagued common wealthe, and to be detested. Soche was the order of men, when thei liued without lawes. When the whole multitude were scattered, no citee, Toune, or house builded or inhabited, but through beastlie maners, beastlie dispersed, liued wilde and beastlie. But the wise, sage, and politike heddes reduced by wisedome, into a societie of life, nature leadyng thereto: Houses and habitacions, were then for necessitie made, families multiplied, villages and Tsunes populouslie increased, and Citees raised emong so infinite people. Nature by God inuented and stablished Lawe, and the sage and wise persones, pronounced and gaue sentence vpon Lawes. Whereupon, by the obedience of lawes, and preeminente auctoritie of Magistrates.

Democratia.

The thiefe.
The murtherer.

Houses.
Families.
Tounes
Citees.

The state of mightie Kyngdomes and Common wealthes, haue growen to soche a roialnesse and loftie state, many famous kingdomes haue been on the face of the yearth: many noble Princes from tyme to tyme succedyng, whiche without a order of godlie lawes, could not haue continued. What was the cause that the mightie Monarchies, continued many hundred yeres: did the losse and dissolute life of subiectes and Princes, cause thesame but good lawes, and obedience to orders. Therefore, where Magistrates, bothe in life and office, liue in the obedience of Lawes: the multitude inferiour, by example of the Magistrates singularitie, incensed doue place before them, their example of life, as a strong lawe.

Obedience of Lawes did stablishe the mightie monarchies.

The life of the Magistrate, a lawe

The Epistle of Theodosius Emperor of Rome

Theodosius Emperor of Rome, writyng to Volusianus his chief Pretor, as concernyng his office, in these woordes, saieth: Digna vox est maiestate regnantis legibus alligatum se principem profiteri. Adeo de autoritate Iuris nostra pendet autoritas et reuera maius imperio est submittere legibus principatum & oraculo presentis edicti quod nobis licere non patimur aliis indicamus. It is a worthie saiyng, and meete for the Maiestie of a Prince, to acknowledge hymself vnder his lawe. For, our authoritie, power, and swoorde, doeth depende vpon the force, might, and authoritie of Lawes, and it passeth all power and authoritie, his gouernemente and kyngdome to be tempered by lawe, as a moste inuiolable Oracle and decree, so to doe as we prouulgate to other. Whereupon it is manifeste, what force godlie lawes gaue to the Prince, what authoritie. Take lawes awaie, all order of states saieth, the Prince by Lawe, is a terrour to the malefactour: his Maiestie is with all humblenesse serued, feared, and obeied. By lawes, his state maketh hym as a God, emong menne, at whose handes the preseruacion of eche one, of house, citee and countrie is sought. Seing bothe lawes and the Prince, haue that honour and strength, that without them, a Chaos a confusion would followe, in the bodie of all common wealthes and kyngdomes. Let them by authoritie and lawe bee confounded,

Princes Lawe.

founded, that practise to subuerte authoritie, to neclecte the Prince, and his godlie lawes.

¶ The exposicion.

THe theife, or any other miurious persone, doeth seke to bee aboue all lawes, exempted from all order, vnder no obedience, their pestiferous dealyng, doue vtter thesame: For, as Demosthenes the famous Orator of Athenes doeth saie. If that wicked men cease not their violece if that good men in all quietnes and securitie, can not enioye their owne goodes, while lawe and authoritie of the magistrate, seuerelie and sharply vseth his authoritie and swoord. If dailie the heddes of wicked men, cease not to subuerte lawes, orders, and decrees godlie appointed. Whiles that in all Citees and common wealthes, the Princes and gouernours, are by lawes a terror to them. Lawes then ceasyng, the dreadfull sentẽce of the Judge and Magistrate wanting. The swoorde vndrawen, all order confounded, what a confusion would followe: yea, what an open passage would bee lefte open to all wickednesse. The terrour of Lawes, the swoorde and authoritie of the Magestrate, depresseth and putteth doune, the bloodie cogitacions of the wicked, and so hindereth and cutteth of, many horrible and bloodie enterprises. Els there would bee neither Prince, Lawe, nor subiecte, no hedde or Magistrate: but euery manne his owne hedde, his owne lawe and Magistrate, oppression and violence should bee lawe, and reason, and wilfull luste would bee in place of reason, might, force, and power, should ende the case. Wherefore, soche as no lawe, no order, nor reason, will driue to liue as members in a common wealthe, to serue in their functiõ. Thei are as Homere calleth them, burdeins to the yearth, for thei are of no societie linked with Nature, who through wickednesse are dissenered, abhorryng concorde of life, societie and felowship. Whom sinister and bitter stormes of fortune, doe daiely vexe and molest, who in the defence of their coun-

Theines and all miarious persones.

Demosthenes in Aristogiton.

The force of lawes.

wicked men burdeins of the yearth.

Maimed ſoldiours muſte be prouided for.

countrie are maimed, and thereby their arte and ſcience, for, imbecilitie not practiſed, all art otherwiſe wantyng, extreme pouertie fallyng on them, reaſon muſte moue, and induce all hartes, to pitie chieflie their ſtate: who in defence and mainteinaunce of our Countrie, Prince, and to the vpholdyng of our priuate wealthe at home, are become debilitated, deformed and maimed, els their miſeries will driue them to ſoche hedleſſe aduenturs, that it maie bee ſaied, as it was ſaied to Alexander the Greate. Thy warres, O Prince, maketh many theues, and peace will one daie hang them vp. Wherein the Grecians, as Thuſidides noteth, had a carefull prouidence, for all ſoche as in the defence of their Countrie were maimed, yea, euen for their wiues, and children of all ſoche, as died in warre, to be mainteined of the commō charge and threaſure of Greece. Reade his Oracion in the ſeconde booke, made vpon the funerall of the dedde ſoldiours.

The ſaieng of a ſouldiour to Alexander the greate.

¶ A compariſon of vices.

The drunkard
The proude perſone.
The prodigal
The couetous.
The robber.

THe dronkarde in his ſtate is beaſtlie, the proude and arrogante perſone odious, the riotous and prodigall perſone to be contempned, the couetous and nigardlie manne to bee reiected. But who ſo by violence, taketh awaie the goodes of an other man, or by any ſubtill meanes, iniuſtlie poſſeſſeth theſame, is deteſtable, with all ſeuerite to be puniſhed. The adulterer and the harlotte, who by brutiſhe behauiour, leude affection, not godlines leadyng thereto: who by their vnchaſt behauior, and wanton life doe pollute, and cōtaminate their bodie, in whom a pure minde ought to be repoſed. Who thorowe beaſtly affection, are by euill maners transformed to beaſtes: and as moche as in theim lieth, multiplyng a brutiſhe ſocietie. The homicide in his ſtate more horrible, accordyng to his outragious and bloodie life, is to bee tormented, in like ſort all other vices, accordyng to their miſchiues, reaſon, Lawe and Iuſtice, muſt temper and aggrauate due re-

The adulterer.
The harlot.

The homicide.

ward

ward, and ſentence to them.

¶ The ſentence.

NO vice was more greuous, and horrible emong the Scithians then theſte, for this was their ſaying: Quid ſaluum eſſe poterit ſi licet furari, what can be ſafe, if theſte bee lefull or tolerated. Herein the vniuerſalle ſocietee of life is caſte doune, hereby a confuſion groweth, and a ſubuerſion in all ſtates immediatlie followeth, equitee, iuſtice, and all ſincere dealyng is abaundoned, violence extirpateth vertue, and authoritie is cutte of.

Theſte horrible emong the Scytheans.

A ſentence againſt theſte.

¶ The digreſſion.

THE facte in other maie be with more facilitee tolerated, in that to theim ſelues, the facte and conuerſacion of life is moſte pernicious, and hurtfull, but by ſoche kinde of menne, whole kyngdomes and common wealthes would bee ouerthrowen. And for a proſperous ſtate and common wealthe, a common woe and calamitee would fall on them, tumultes and vproares maintained, right and lawe exiled: neither in field quietnes, welth or riches, houſes ſpoiled, families extinguiſhed, in all places ſedicion, warre for peace, violence for right, will and luſt for lawe, a hedleſſe order in all ſtates. And as concernyng Uſurers, though their gaines be neuer ſo ample, and plentifull, to enriche them, whereby thei growe to be lordes, ouer many thouſandes of poundes: yet the wealthe gotten by it, is ſo iniurious, that thei are a greate plague, to all partes of the cõmon wealthe: ſo many daungers and miſchiues, riſeth of thẽ Cato the noble and wiſe Senator of Rome, being demaunded diuers queſtions, what was firſte to bee ſought, in a familie or houſholde, the aunſweres not likyng the demaunder: this queſtion was aſked, O Cato, what sentẽce giue you of Uſurie, that is a goodlie matter to bee enriched by. Then Cato aunſwered in fewe woordes. Quid hominem occidere. What ſaie you to be a murderer: Soche a thyng ſaieth he, is

Horrible vices.

Uſurers.

The ſentence of Cato againſt vſurers.

Uſure is mur ther.

Uſurie. A briefe ſentence againſte Uſurers, but wittely pronounced from the mouth of a Jodlie, ſage, noble, and deſcrite perſone, whiche ſentence let the Uſurer, loigne to his Uſury retourned, and repeate at the retourne thereof, this ſentence of Cato, I haue murthered. This one ſentence will diſcourage any Uſurer, knowyng hymſelf a murtherer. Though moche more maie be ſpoken againſt it, this ſhalbe ſufficient. The Hebrues calleth Uſurie, by the name of Shecke, that is a bityng gaine, of the whiche many haue been ſo bitten, that whole families haue been deuoured, & beggerie haue been their gaine. And as Palingenius noteth.

The ſentence of Cato a diſcomfort to vſurers.

Debitor aufugiens portat cum fœnore ſortem.

The debtour often tymes faieth he, runneth awaie, and carieth with hym, the debte and gaines of the Uſurie. The Grekes calleth Uſurie Tokos, that is properlie the trauaile of women of their childe: ſoche is their Uſurie, a daungerous gettyng. Demoſthenes likeneth their ſtate as thus, as if terreſtriall thynges ſhould be aboue the ſtarres: and the heauēs and celeſtialle bodies, gouerned by the baſe and lowe terreſtriall matters, whiche by no meanes, can conſerue the excellencie of them, for, of them onely, is their matter, ſubſtaūce and nature conſerued.

Uſure a dangerous gaue.

¶ Excluſion of mercie.

Wherefore, to whom regimente and gouernemente is committed, on whoſe adminiſtracion, the frame of the cōmon wealth doe ſtaie it ſelf: thei ought with al wiſedome and moderacion, to procede in ſoche cauſes, whoſe office in worthineſſe of ſtate, and dignitee, maketh thē as Goddes on the pearth, at whoſe mouthes for wiſedome, counſaill, and fortunate ſtate, infinite people doe depende. It is no ſmal thing in that their ſword & authoritee, doeth ſette or determine all thinges, that tendereth a proſperous ſtate, whereupon with all integritee and equitee, thei ought to temper the affeccions of their mynde; and accordyng to the horrible facte, and miſchiues

Princes and magiſtrates be as Gods on the earth.

chines of the wicked, to eraſperate & agrauate their terrible iudgemente, and to extirpate from the yearth, ſoche as be of no ſocietie in life. The blodie homicide, the thiefe, the adulterer, for by theſe all vertue is roted out, all godlie ſocietie extinguiſhed, cities, realmes, and countries, proſtrate & plagued for the toleracion of their factes, againſt ſoch frendſhip in iudgemente muſte ceaſe, and accordyng to the ſtate of the cauſe, equitee to retaine frendſhip, money muſte not blinde, nor rewardes to force and temper Iudgementes: but accordyng to the veritee of the cauſe, to adde a concluſion. Wherfore lie the pictures of Princes, Gouernours and Magiſtrates in auncient tymes doe ſhewe this, where the antiquitee maketh theim without handes, therein it ſheweth their office, and iudgemente to proceade with equitee, rewardes not to blind, or ſuppreſſe the ſinceritee of the cauſe. Magiſtrates not to bee bounde to giftes, nor rewardes to rule their ſentence. Alciatus in his booke called Emblemata, in ſenatū ſancti principis.

The homicide. The Theue. The Adulterer.

Why the pictures of magiſtrates bee picturid with oute handes.

Effigies manibus truncę ante altaria diuum
Hic reſident, quarum lumine capta prior
Signa poteſtatis ſummę, ſanctiq; ſenatus,
Thebanis fuerant iſta reperta viris.
Cur reſident? Quia mente graues decet eſſe quieta
Iuridicos, animo nec variare leui.
Cur ſine ſunt manibus? Capiant ne xenia, nec ſe
Pollicitis flecti muneribus ve ſinant.
Cecus eſt princeps quod ſolis auribus, abſq;
Affectu conſtans iuſſa ſenatus agit.

Princes and magiſtrates graue & conſtante.

Where vertue and integritee ſheweth it ſelf, in the perſone and cauſe, to vpholde and maintein the ſame. Roote out horrible vices from common wealthe, that the more ſurer and ſtronge foundacion of vertue maie be laied: for, that onelie cauſe, the ſcepter of kinges, the office of magiſtrates was left to the poſteritee of allages.

¶ Lawfull and iuſte.

¶ Lawfull and iuſt.

Lawes giue equitie to all ſtates.

Kyng that lawes bee godlie, and vniuerſally thei temper equitæ to all ſtates, and giue accoꝛding to iuſtice, euery man his owne: he violateth vertue, that diſpoſſeſſeth an other manne of his own, and wholie extinguiſheth Juſtice. And thereupon his beaſtly life by merite foꝛceth and dꝛiueth, lawe and Magiſtrate, to terrible iudgement. Foꝛ, who ſo againſt right, without oꝛder, oꝛ lawe, violateth an other man, ſoche a one, lawes of iuſtice, muſte puniſhe violentlie, and extirpate from ſocietæ, beyng a diſſoluer of ſocietæ.

What dꝛiueth ỹ magiſtrate to hoꝛrible ſentence againſt wicked perſons.

¶ Profitable.

IF ſoche wicked perſones be reſtrained, and ſeuerelie puniſhed, hoꝛrible vices will be rooted out: all artes ſciences, and godlie occupacions maintcined, vpholded and kept. Then there muſt bee a ſecuritæ in all ſtates, to pꝛactiſe godlines, a mutuall concoꝛde. The Magiſtrate with equitæ, the ſubiecte with faithful and humble obedience, accompliſhyng his ſtate, office, and callyng. Whereupon by good Magiſtrates, and good ſubiectes, the common wealthe and kyngdom is in happie ſtate ſtabliſhed. Foꝛ, in theſe two pointes, as Plato doeth ſaie, there is vertuous rule, and like obedience.

Magiſtrate.

Subiect.

Plato.

¶ Eaſie and poſſible.

ALl this maie eaſely be doen, when wickednes is cutte of, in his firſte groweth, when the magiſtrate dꝛiueth continually, by ſwoꝛde and auctoꝛitæ, all menne to obedience, bothe of lawes and gouernuurs. Then in al good common wealthes, vices are neuer tolerated to take rote: becauſe the beginnyng and increaſe of vices, is ſone pulled vp, his monſterous kyngdome thereby ouerthꝛowen.

The begynnyng of vice is to be cut af.

¶ The concluſion.

SO doyng, happie ſhall the kyng be, happie kyngdome, and moſte foꝛtunate people.

The

¶ The parte of Rhetorike, called praise.

His Oracion, which is titeled praise, is a declamaciõ of the vertuous or good qualitées, propertees belongyng to any thyng, whiche doeth procede by certaine notes of arte.

All thynges that maie be seen, with the iye of man, touched, or with any other sence apprehended; that maie be praised, or dispraised.

	Manne.	Citees.
	Fisshe.	Floodes.
	Foule.	Castles.
As	Beaste.	Toures.
	Orchardes	Gardeins.
	Stones.	Stones.
	Trees.	Artes.
	Plantes.	Sciences.
	Mettals.	

Any vertue maie be praised, as wisedome, rightuousnes fortitude, magnanimitée, temperaunce, liberalitée, with all other.

These are to be celebrated with praise.

The persone, as Julius Cesar, Octauius Augustus, Hieremie, Tullie, Cato, Demosthenes.

Thynges, as rightuousnes, temperaunce.

Tymes, as the Spryng tyme of the yere, Sommer, Harnest, Winter.

Places, as Hauens, Orchardes, Gardeins, Toures, Castles, Temples, Islandes.

Beastes wantyng reason, as Horse, Shepe, Oxen Plãtes, as Vines, Oliues.

In the praise of vertue, this maie be saied.

The excellencies of it, the antiquitée and originalle beginnyng thereof, the profits that riseth to any region by it, as no kyngdome can consiste without vertue,

and to ertoll the ſame, in makyng a compariſon, with other giftes of nature, or with other giftes of fortune, more inferiour or baſe.

Wherein the praiſe of a citie conſiſteth

Upon a citee, praiſe maie be recited, conſideryng the goodlie ſituacion of it, as of Paris, Venice, London, Yorke: conſideryng the fertilitie of the lande, the wealthe and abounddaunce, the noble and famous gouernours, whiche haue gouerned theſame. The firſt authors and builders of theſame, the politike lawes, and godlie ſtatutes therein mainteined: The felicitee of the people, their maners, their valeaunt prowes and hardines. The buildyng and ornatures of theſame, with Caſtles, Toures, Hauens, Floodes, Temples: as if a manne would celebrate with praiſe. The olde, famous, and auncient Citee of London, ſhewyng the auncient buildyng of theſame: the commyng of Brutus, who was the firſte author and erector of theſame. As Romulus was of the mightie Citee Rome, what kyngs haue frō tyme to tyme, lineally deſcended, and ſucceded, bearing croune and ſcepter therein: the valiauntnes of the people, what terror thei haue been to all forraine nacions. What victories thei haue in battaile obteined, how diuers nacions haue ſought their amitee and league. The falſe Scottes, and Frenche menne truce breakers: many and ſondrie tymes, loſyng their honour in the field, and yet thei, through the puiſſaunt harte of the kynges of this lande, vpholdyd and ſaued, from the mighte and force of other enemies inuadyng theim. The twoo famous Vniuerſitees of this lande, from the whiche, no ſmall nomber of greate learned men and famous, haue in the cōmon wealthe ſprong, with all other thynges to it.

The praiſe of London.

Brutus buildeb Londō in the. 2. yeare of his raine,

Fraunce and Scotlande vpholdid by ỹ gouernors of this lande.

Cambridge. Oxford.

The praiſe of a kyng, Prince, Duke, Erle, Lorde, Baron, Squire, or of any other man be maie declaimed of obſeruing the order of this parte of Rhetorike.

This parte of Rhetorike called praiſe, is either a particuler praiſe of one, as of kyng Henry the fifte, Plato, Tullie, Demoſthenes, Cyrus, Darius, Alexander the greate.

Or a generalle and vniuerſalle prayſe, as the prayſe of all the Britaines: or of all the citezeins of London.

¶ The order to make this Oracion, is thus declared.

Firſte, for the enteryng of the matter, you ſhall place a exordium, or beginnyng.

The ſeconde place, you ſhall bryng to his prayſe, Genus eius, that is to ſaie: Of what kinde he came of, whiche dooeth conſiſte in foiwer poinctes.

- Of what nacion.
- Of what countrée.
- Of what auncetours.
- Of what parentes.

After that you ſhall declare, his educacion; the educacion is conteined in thrée poinctes.

In
- Inſtitucion.
- Arte.
- Lawes.

Then put there to that, whiche is the chiefe grounde of al prayſe: his actes doen, whiche doe procede out of the giftes, and excellencies of the minde, as the fortitude of the mynde, wiſedome, and magnanimitée.

Of the bodie, as a beautifull face, amiable countenaunce ſwiftneſſe, the might and ſtrength of theſame.

The excellencies of fortune, as his dignitée, power, authoritée, riches, ſubſtaunce, frendes.

In the fifte place vſe a compariſon, wherein that whiche you prayſe, maie be aduaunced to the vttermoſte.

Laſte of all, vſe the Epilogus, or concluſion.

¶ The example of the Oracion.

¶ The prayſe of Epaminundas,

IN whom nature hath powred ſinguler giftes, in whom vertue, & ſingularitée, in famous enterpriſes aboundeth: whoſe glorie & renoume, rooteth to the poſteritée, immortall commendacion. In the graue, their vertues and godlie life,

Oblivion.

life, taſteth not of Obliuion, whiche at the length ouerthroweth all creatures, Cities, and regions. Thei liue onelie in all ages, whoſe vertues ſpreadeth fame and noble enterpriſes, by vertue rooteth immortalitée. Who ſo liueth, as that his good fame after death ceaſeth not, nor death with the bodie cutteth of their memorie of life: Soche not onely in life, but alſo in death are moſte fortunate. In death all honor, dignitee, glorie, wealthe, riches, are taken from vs: The fame and glorie of ſingulare life is then, chiefliе takyng his holde and roote, wiſe men and godlie, in life, knowen famous, after death, remain moſte worthie & glorious. Who knoweth not of Tullie, the famous Orator of Rome. Doeth Demoſthenes lieth hidden, that noble Orator of Athenes. Is not ỹ fame of Julius Ceſar, Octauius Auguſtus remainyng of Veſpaſianus: of Theodoſius, of Traianus, of Adrianus, who by praiſe minded, be left to the ende of al ages. Soche a one was this Epaminundas, the famous Duke of Thebe, whoſe vertues gaue hym honour in life, and famous enterpriſes, immortalitee of fame after death. What can bee ſaied more, in the praiſe and commendacion, of any peere of eſtate, then was ſaied in the praiſe of Epaminundas, for his vertues were ſo ſingulare, that it was doubted, he beyng ſo good a manne, and ſo good a Magiſtrate, whether he were better manne, or better Magiſtrate: whoſe vertues were ſo vnited, that vertue alwaies tempered his enterpriſes, his loftie ſtate as fortune oftentymes blindeth, did not make hym vnmindfull of his ſtate. No doubt, but that in all common wealthes, famous gouernours haue been, but in all thoſe, the moſte parte haue not been ſoche, that all ſo good men, and ſo good magiſtrates: that it is doubted, whether thei were better mẽ, or better magiſtrates. It is a rare thyng to be a good manne, but a more difficult matter, to bee a good Magiſtrate: and moſte of all, to be bothe a good man, and a good Magiſtrate. Honour and preeminent ſtate, doeth ſometyme induce obliuion, whereupon thei ought the more vigilantlie to wade:

Who liue in all ages.

Good fame chiefliе rooteth after death.
Tullie.
Demoſthenes.
Julius Ceſar.
Octauius Auguſtus.
Veſpaſianus
Theodoſius.
Traianus.
Adrianus.

Good man, good magiſtrate, boothe a good man and a good magiſtrate.

in all cauſes, and with all moderacion, to temper their preeminent ſtate. The Philoſophers ponderyng the brickle and ſlippere ſtate of fortune, did pronunce this ſentence: Difficilius eſt res aduerſas pati, quam fortunam eſlantem ferre, it is more eaſie to beare ſharpe and extreme pouertie, then to rule and moderate fortune, becauſe that the wiſeſt menne of all haue as Chronicles doe ſhewe, felte this obliuion, that their maners haue been ſo chaunged, as that natures molde in the had ben altered or nuelie framed, in the life of Epaminũdas moderacion and vertue, ſo gouerned his ſtate, that he was a honor and renowne to his ſtate, nothing can be more ample in his praiſe, then that which is lefte Chronicled of him.

The ſaiynge of the Philoſophers.

Obliuion.

Of his countrie.

EPaminundas was borne in Thebe a famous citie in Beotia, the which Cadmus the ſõne of Agenor builded, whiche Amphion did cloſe & enuiron with walles, in the whiche the mightie and valiaunt Hercules was borne, & manie noble Princes helde therin ſcepter, the which Citie is tituled famous to the poſterity by the noble gouernment of Epaminundas.

Cadmus.
Amphion.
Hercules.

Of his auncetours.

EPaminundas came not of anie highe nobilitie or blood, but his parentes were honeſte and verteous who as it ſemed were verie well affected to vertue, inſtructyng their ſoonne in all ſingulare and good qualities, for by good and vertuous life and famous enterpriſes from a meane ſtate, manie haue bene extolled to beare ſcepter, or to attaine greate honour, for as there is a begynnyng of nobilitie, ſo there is an ende, by vertue and famous actes towarde the common wealthe, nobilite firſt roſe. The ſtock of Ceſar and Ceſars was exalted from a meaner ſtate, by vertue onelie to nobilitie. Scipios ſtocke was not alwais noble, but his vertues graffed nobilitie to the poſteritie of his line and offſpryng followynge. And euen ſo as their famous

Nobility roſe by vertue.
Ceſar.
Scipio.

mous enterprices excelled, nobilite in theim also increased.
Catilina. Catilina wicked, was of a noble house, but he degenerated from the nobilitie of his auncestours, the vertues that grafted nobilitie in his auncestors, were first extinguished in Catiline.
Marcus Antonius. Marcus Antonius was a noble Emperour, a Prince indued with all wisedome and Godlie gouernmēt, who was of a noble parētage, it what a wicked sonne succeded him, the
Commodus. father was not so godlie, wise, and vertuous, as Commodus was wickedlie disposed and pestiferous. There was no vertue or excellence, meete for suche a personage, but that Marcus attained to. Who for wisedome was called Marcus Philosophus, in his sonne what vice was thē that he practised not, bellie chier, drunckenes and harlottes, was his delite, his crueltie and bluddie life was suche that he murthered all the godlie and wise Senatours, had in price with Marcus
Seuerus. his father. Seuerus in like maner, was a noble and famous Emperor, in the Senate moste graue, politike, and in his
Marcus Antonius Caracalla. warres moste fortunate, but in his sonne Marcus Antoninus Caracalla, what wickednes wanted, whose beastlie life is rather to be put in silence, then spoken of. In the assemble of the Grecians, gathered to consulte vpon the contencion of
Aiax. Achilles armour, Aiax glorioushe aduaunceth hymself of his
Vlisses. auncestrie, from many kinges descended, whom Vlisses his aduersarie answered: makyng a long and eloquente Oracion, before the noble pæres of Greece, concernyng Aiax his auncetours. These are his woordes.

> Nam genus et proauos et que non fecimus ipsi,
> Vix ea nostra voco, sed enim quia retulit Aiax,
> esse Iouis pronepos.

As for our parentage, and line of auncetours, long before vs, and noble actes of theirs: as we our selues haue not doen the like, how can we call, and title their actes to be ours. Let them therefore, whiche haue descended from noble blod, and famous auncetours: bee like affected to all nobilitæ of their auncetours, what can thei glory in the nobilitæ of their auncestours,

cetours. Well, their auncetours haue laied the foundacion, and renoume of nobilitæ to their offspryng. What nobilitæ is founde in them, when thei builde nothyng, to their auncetours wooꝛke of nobilitæ. Euen as their auncetours, noblie endeuoured them selues, to purchase and obtain, by famous actes their nobilitæ) foꝛ, nobilitæ and vertue, descendeth alwaies to the like) so thei contrary retire and giue backe, frō all the nobilitæ of their auncestours, where as thei ought, with like nobilitæ to imitate them. Many haue been, whiche thꝛough their wisedome, and famous enterpꝛises, in the affaires of their Pꝛince, woꝛthelie to honour haue been extolled and aduaunced: who also were the firste auchours and founders of nobilitæ, to their name and offspring. Whose offspring induced with like nobilitæ of vertues, and noble actes haue increased their auncestoꝛs glorie: the childꝛē oꝛ offspring lineally descendyng, hauyng no part of the auncestours glorie, how can thei vaunte them selues of nobilitæ, whiche thei lacke, and dooe nothyng possesse thereof, Euen from lowe birthe and degrꝛe. Galerius Armentarius was aduaunced, euen from a Shepherdes sonne, to sit in the Imperiall seat of Roome. Galerius Maximinus whom all the Caste obaied, his vertues and noble acts huffed hym to beare sceptꝛe in the Empire of Roome. Pꝛobus a Gardiners soonne, to the like thꝛone and glorie asceded, so God disposeth the state of euery man, placyng and bestowing dignitæ, where it pleaseth him as he setteth vp, so he pulleth doune, his pꝛouidence might is bounde to no state, stocke, oꝛ kindꝛed.

Nobilitee.

A beginnyng of nobilitee,

Galerius a Shepherdes, sonne Emperoꝛ of Roome. Pꝛobus a Gardeners sonne. Emperour.

¶ Of his educacion.

EPaminūdas beyng borne of soche parentes, was bꝛought vp in all excellente learnyng, foꝛ, vnder hym Philippe the kyng of the Macedonians, the soonne of Amintas, was bꝛought vp. This Epaminundas, the Hystoꝛies note hym to be a chief Philosopher, and a capitaine moste valiaunte. In Musike, in playyng, and

ſingyng finelie to his Inſtrumente, notable and famous, no kinde of learnyng, arte, or ſcience, wanted in his breaſte: So greate and aboundante were his vertues, that aboue all gouernours, whiche haue been in Thebe, his name and fame is chieflie aduaunced.

¶ The praiſe of his actes.

The dutie of good gouernors.

EPaminundas beyng moſte valiaunte and noble, leauing all priuate commodite, glory, and riches aſide: ſought the renoume of his countree, as all rulers and gouernours ought to do. For, a kyngdome or common wealth, can not riſe to any high nobilite or Roialneſſe, where gouernours, rulers, and magiſtrates, neclecting the vniuerſall, and whole body of the common wealthe, doe cogitate and vigilantly endeuour them ſelues, to ſtabliſh to them and theirs, a priuate, peculiar, and domeſticall profite, glorie, or renoume. Couetouſnes, whiche is in all ambicious Magiſtrates the poiſon, plague, deſtruccion, and ruine of the beſte and floriſhing cõmon wealthes, of al wickednes and miſchief the roote: a vice, whereupon all vice is grounded, from whom all miſchiefe floweth, all execrable purpoſes iſſueth. That wanted in Epaminundas, for in the ende of his life, his coffers were ſo thin and poore, that euen to his Funerall, money wanted to ſolempniſe the ſame. Priuate glorie nor exceſſe, was hunted after of hym, yet his vertues were of ſoche excellencie, that honour, dignitie, and preeminent ſtate, was offered and giuen to hym vnwillinglie. This Epaminundas was in gouernement ſo famous, and ſo vertuouſlie and politikelie ruled the ſame, that he was a glorie, renoume, honour, and felicite to his kingdome, by his ſtate. Before the time of Epaminundas, the countree of Beotia was nothyng ſo famous in their enterpriſes: neither the citee of Thebe ſo royall, puiſſaunt or noble, the antiquitee of that tyme ſheweth, that Epaminundas wantyng the power of Thebes, their glorie, ſtrength, and felicite fell and decaied. The learning of Epa-

How a kingdome riſeth to all felicitie.

Couetouſnes a great euill.

Beotia.

Thebes.

minundas

minundas and knowlege, was so aboundant and profounde bothe in Philosophie, and in all other artes and sciences, that it was wounderfull. In chiualrie and in feates of warre, no peere was more couragious and bolde, or hardie, neither in that, whiche he enterprised, any could be of greater counsaile in hedde more pollitike, of minde more sage and wittie: his gouernement so good, that beyng so good a Magistrate, it is doubted, whether he be better man, or better Magistrate, Epaminundas died in the defence of his countree. The Athenians were enemies to the Thebanes, and many greate battailes were assaied of theim and foughten: and often tymes the Athenians felt many bitter stormes, and fortune loured of them, he beyng so valiaunt a capitain. Epaminundas beyng dedde, the Athenians ceased to practise, any one parte of chiualrie, their prowesse and derteritee decaied: thei hauyng no aduaunte, and forraine enemie to molest theim, or whom thei feared. So that a famous, wise, pollitike, and valiaunte capitaine, is not onely a staie, a pillar and strong bulwarke to his countree. But also forraine nacions, hauyng one, who for his valiauntnes thei dreade, doe practise and inure them selues, to all derteritee, counsaile, wisedome, and pollicie: soche a one was Epaminundas, to his enemies and coūtree.

A valiant capitain, to his countrie a pillar to his enemie, a occasiō to derteritie.

¶ The comparison.

NEither Hector of Troie, nor Achilles of Greece, might bee compared with Epaminundas, Numa Pompilius was not more godlie, Adriane the Emperour of Roome, no better learned, nor Galba the Emperour more valiaunte, Nerua no more temperate, nor Traianus more noble, neither Cocles nor Decius, Scipio nor Marcus Regulus, did more valiauntly in the defence of their countrie, soche a one was this Epaminundas.

Hector.
Achilles.
Numa Pompilius.
Adrianus.

¶ The conclusion.

IF many thynges, these fewe are recited, but if his whole life and vertues, wer worthely handeled: fewe would beleue, soche a rare gouernour, so vertuous a

prince, so hardie and valiaunte a capitaine, to haue remained in no age.

¶ The parte of Rhetorike, called dispraise.

THis parte of Rhetorike, which is called dispraise, is a inuectiue Oracion, made againste the life of any man.

This part of Rhetorike, is contrary to that, whiche is before set, called laus, that is to saie, praise: and by contrary notes procedeth, for the Oratour or declaimer to entreate vpō.

This parte of Rhetorike, is called of the Grekes Psogos.

In praise, we extoll the persone: Firſt by his countrē.

Then by his auncestours and parentes.

In the third place, by his educacion and institucion.

Then in the fowerth place, of his actes in life.

In the fifte place vse a comparison, comparyng the persone with other, whiche are more inferiour.

Then the conclusion.

Now in dispraise, contrarily we doe procede.

Firſte, in the dispraise of his countrē.

Of his auncetours and parentes.

His educacion is dispraised.

Then his actes and deedes of life.

Also in your comparison with other, dispraise hym.

Then in the laſte place, adde the conclusion.

All thynges that maie be praised, maie be dispraised.

¶ The dispraise of Nero.

AS vertue meriteth commendacion and immortall renoume, for the nobilitē and excellencie reposed in it: so ougle vices for the deformitē of them, are in mynd to be abhorred and deteſted, and with all diligence, counſaile, and wiſedome auoided. As peſtiferous poiſon extinguiſheth with his corruption and nautineſſe, the good and abſolute nature of all thinges: so vice for his peſtiferous nature putteth out vertue and rooteth out with his force all singularitē. For, vice and

Vertue.

Vice.

vertue

bertue are ſo of nature contrary, as fire and water, the vio-
lence of the one expelleth the other: for, in the manſion of ber-
tue, vice at one tyme harboreth not, neither bertue with vice
can be conſociate or vnited, for, bertue is a ſinguler meane, what is ber-
or Mediocrite in any good enterpriſe or facte, with order and tue.
reaſon finiſhed. Whoſe acte in life, doeth repugne order and
reaſon, diſſeuered from all Mediocrite, ſoche do leaue iuſtice,
equitæ, wiſedome, temperaunce, fortitude, magnanimitæ,
and al other bertues, bothe of minde and body: onely by ber-
tues life men ſhewe theim ſelues, as chief creatures of God,
with reaſon, as a moſte principall gifte, beautified and deco-
rated: In other giftes, man is farre inferiour to beaſtes, both
in ſtrength of bodie, in celeritæ and ſwiftneſſe of foote, in la-
bour, in induſtrie, in ſenſe, nothyng to bee compared to bea-
ſtes, with beaſtes as a peculier and proper thyng, wee haue
our bodie of the yearth: but our minde, whiche for his diuini-
tæ, paſſeth all thynges immortall, maketh vs as gods emõg
other creatures. The bodie therefore, as a aliaunt and forain
enemie, beyng made of a moſte baſe, moſte vile and corrup-
tible nature, repugneth the mynde. This is the cauſe, that
wickedneſſe taketh ſoche a hedde, and that the horrible facte
and enterpriſe of the wicked buſſe out, in that, reaſon exiled
and remoued from the minde, the ougle perturbations of the
minde, haue their regiment, power, and dominiõ: and where
ſoche ſtate of gouernemente is in any one bodie, in priuate
and domeſticalle cauſes, in forraine and publike affaires, in
kyngdome and cõmon wealthe. Uertue fadeth and decaieth,
and vice onely beareth the ſwaie. Lawe is ordered by luſte,
and their order is will, ſoche was the tyme and gouernment
of this wicked Nero.

¶ Of his countree.

NEro was a Romaine borne, though in gouerne-
ment he was wicked, yet his coũtree was famous,
and noble: for, the Romaines wer lordes and hed-
des ouer all the world. The vttermoſte Indians,
the

the Ethiopes, the Perſians, feared the maieſtie and authoritee of the Romaines. From Romulus, who was the firſte founder, and builder of that Citee: the Romaines bothe had their name of hym, and grew afterward to marueilous puiſaunt roialnes. There was no nacion vnder the Sunne, but it dreaded their Maieſtie, or felte their inuincible handes: there hath been many mightie kyngdomes, on the face of the yearth, but no kyngdome was able, with like ſucceſſe and felicitee in their enterpriſe, or for like famous gouernors, and continuance of their ſtate, to compare with them. This was, and is, the laſte mightee Monarchie in the worlde. Roome a olde auncientee citee, inhabited firſte of the Aborigines, which came from Troie. The prouidence of God, ſo diſpoſeth the tymes and ages of the world, the ſtate of kyngdomes, by the fall of mightier kyngdomes, meaner grewe to power and glorie. The Carthagineans, contended by prowes, and magnanimitee, to be lordes ouer the Romaines. Carthage was a greate, mightie, olde, auncient & famous citee, in the whiche valiaunte, wiſe, and pollitike gouernours, helde therein regiment, long warres was ſuſteined betwene the Romaines and Carthagineans, emong whom infinite people, and many noble peeres fell in the duſte. Fortune and happie ſucceſſe fell to the Romaines: the people of Carthage vāquiſhed, and proſtrate to the grounde. Scipio the noble Conſull, beyng at the deſtruccion of it, ſeeyng with his eye, Carthage by fire brunte to aſhes, ſaied: Talis exitus aliquando erit Romæ: cuē as of Carthage, like ſhall the deſtruccion of Rome bee, as for continuaunce of the Romaine ſtate, of their glorie, power, and worthie ſucceſſe, no nacion vnder the Sunne, can compare with theim: ſoche was the ſtate of Rome, wherein wicked Nero raigned.

Rome.

Carthage.

Deſtruction of Rome to aſhes in time.

¶ Of his anceſtours.

Domitianus Nero, the ſonne of Domitius Enobarbus, Agrippina was his mothers name: this Agrippina, was Empreſſe of Rome, wife to Claudius Tiberius,

berius, the daughter of his brother Germanicus. This Agrippina, the Chronicle noteth her, to be indued with al mischief and cruelte: For, Tiberius her housbande, hauyng by his firste wife children, thei were murthered by her, because she might, thei beyng murthered, with more facilitee, further the Empire, to her sonnes handes, many treasons conspired against them oftentimes, Agrippina poisoned her husbande, then Nero succeded. Agrippina.

¶ Of his education.

SEneca the famous Poete & Philosopher, was scholemaister to Nero, who brought hym vp in all nobilitie of learnyng, mete for his state: though that Nero was wickedlie of nature disposed, as his beastlie gouernement sheweth, yet wickednes in him, was by the seueritie of Seneca, and his castigacion depressed: for Traianus Emperour of Rome, would saie, as concernyng Nero, for the space of fiue yeres, no Prince was like to hym, for good gouernement, after fiue yeres, losely and dissolutly he gouerned. Seneca schol maister to Nero.

¶ Of his actes.

THis Nero, at what tyme as his mother was conceiued of him, she dreamed that she was conceiued of a Viper: for, the young Viper alwaies killeth his dame. He was not onely a Viper to his mother whom he killed, but also to his kyngdome and common wealthe a destroier, whiche afterward shalbe shewed, what a tyraunte and bloodie gouernour he was. This Nero made in the Citee of Rome, the rounde seates and scaffoldes, to beholde spectacles and sightes, and also the bathes. He subdued Pontus a greate countree, whiche ioineth to the sea Pontus: whiche countree containeth these realmes, Colchis, Cappadocia, Armenia, and many other countrees, and made it as a Prouince, by the suffraunce of Polemon Regulus, by whose name it was called Pontus Polemoniacus. He ouer came the Alpes, of the king Cottius, Cottius the king being dedde The dreame of Agrippina mother to Nero, in his conception. Nero a viper Pontus. Colchis. Cappadocia. Armenia.

Nero vnworthie to be chronicled.

The life followyng of Nero was so abhominable, that the shame of his life, will make any man a fraied, to leaue any memorie of hym. This Domitius Nero, caused his Scholemaister Seneca to be put to death, Seneca chosing his owne death, his veines beyng cutte in a hotte bathe died, bicause he corrected wicked Nero, to traine hym to vertue. He was outragious wicked, that he had cõsideracion, neither to his own honestie, nor to other, but in continuaunce, he tired hymself as virgines doe when thei marie, callyng a Senate, the dourie assigned, and as the maner of that solemnitee is, many resortyng and frequentyng, in maidens tire and apparell. He went beyng a man, to be maried as a woman: beside this, at other tymes he cladde hymself with the skin of a wilde beast, and beastlie did handle that, whiche Nature remoueth from the sight. He defiled hymself with his owne mother, whom he killed immediatlie. He maried twoo wiues, Octauia, and Sabina, otherwise called Poppea, firste murtheryng their housbandes. In that tyme Galba vsurped the Empire, and Caius Julius: as sone as Nero heard that Galba came nere towardes Rome, euen then the Senate of Rome had determined, that Nero should bee whipped to death with roddes, accordyng to the old vsage of their auncestours, his necke yoked with a forke. This wicked Nero, seyng himself forsaken of all his friendes, at midnight he departed out of the Citee, Ephaon, and Epaphroditus waityng on hym, Neophitus and Sporus his Eunuche: whiche Sporus before tyme, had Nero affaied to frame and fashion out of kinde. In the ende, Nero thrust himself through, with the point of his sworde, his wicked man Sporus, thrustyng forewarde his trembling hande: this wicked Nero before that, hauyng none to murther hym, he made a exclamacion, in these woordes. Is there neither friende nor enemie to kill me, shamefullie haue I liued, and with more shame shall I die, in the .xxxij. yere of his age he died. The Persians so entirely loued hym, that after his death thei sente Ambassadours, desiryng licence to erecte

Seneca.

The shamful life of Nero.

Galba. Caius Julius.

The death of Nero.

to

to hym a monumente, all countrées and Prouinces, and the whole Citee of Rome, did so moche reioyce of his death, that thei all wearyng the Toppintant hattes, whiche bonde men doe vse to ware, when thei bee sette at libertie, and so thei triumphed of his death, deliuered from so cruell a tyraunte.

¶ A comparison.

Also for wicked gouernement, Nero doeth make Caligula like to Comodus, Domitianus, Antoninus Caracalla, thei were all so wicked, that the Senate of Rome thought it meete, to obliterate their name, from all memorie and Chronicle, because of their wickednesse. Nero. Caligula. Domitianus Antoninus.

¶ The conclusion.

Moche more the life and gouernement of witked Nero, might be intreated of, but this shall be sufficient: to shewe how tyrannically and beastly, he gouerned vnmete of that throne.

¶ A comparison.

A Comparison, is a certain Oracion, shewyng by a collacion the worthines, or excellēcie of any thing: or the naughtines of thesame, compared with any other thyng or thynges, either equalle, or more inferiour.

In a comparison good thynges, are compared with good as one vertue with an other: as wisedome & strength, whiche of them moste auaileth in peace and warre.

Euill thynges maie bee compared with good, as Iustice, with iniustice, wisedome with foolishnes.

Euill thynges maie be compared, with euill thynges, as wicked Nero, compared to Domitianus, or Caligula to Cōmodus, theft to homicide, drunkenes with adulterie.

Small thynges maie be compared with greate: the king with his subiect, the Elephant or Camell to the Flie, a Crocodile to the Scarabe.

In a comparison, where argumente is supputated on

bothe the sides, worthelie to praise, or dispraise.

Where a comparison is made, betweene a thyng excellente, and a thyng more inferiour: the comparison shall procede with like facilitee.

All thynges that maie bee celebrated with praise, or that meriteth dispraise: al soche thynges maie be in a comparison.

The persone, as Cato being a wise man, maie be compared with Nestor, the sage peere of Grece: Pompei with Cesar, as Lucane compareth them, and so of all other men.

Thynges maie bee compared, as golde with siluer: one mettall with an other.

Tymes maie bee compared, as the Spryng with Sommer: Harueste with Winter.

Places maie be compared, as London with Yorke, Oxforde with Cambridge.

Beastes without reason, as the Bee with the Ante, the Ore with the Shepe.

Plantes, as the Vine, and the Olive.

First, make a proemium or beginnyng to your cõparison

Then compare them of their countree.

Of their parentes.

Of their auncestours.

Of their education.

Of their actes.

Of their death.

Then adde the conclusion.

¶ A comparison betweene Demosthenes and Tullie.

TO speake moche in the praise of famous men, no argument can wante, nor plentie of matter to make of them, a copious and excellent Oration. Their actes in life through nobilitee, will craue worthelie more, then the witte and penne of the learned, can by Eloquence expresse. Who can worthelie expresse and sette forthe the noble Philosopher

Plato

Plato, or Aristotle, as matter worthelie foxeth to commend, when as of them, all learnyng, and singularitee of artes hath flowen. All ages hath by their monuments of learning, participated of their wisedome. Greece hath fostered many noble wittes, from whom all light of knowlege, hath been derived by whose excellencie Rome in tyme florishyng, did seeke by nobilitee of learnyng, to mate the noble Grecians. So moche Italie was adorned, and beautified with the cunnyng of the Grecians. Emong the Romaines many famous Oratours and other noble men hath spronge vp, who for their worthinesse, might haue contended with any nacion: either for their glorie of learnyng, or noble regiment. Emong whom Tullie by learning, aboue the rest, rose to high fame, that he was a renoume to his countree: to learnyng a light, of all singuler Eloquence a fountaine. Whom Demosthenes the famous Orator of Athenes, as a worthie mate is compared with, whom not onely the nobilitee, and renoume of their Countree shall decorate, but thē selues their owne worthines & nobilitee of fame. No age hath had twoo more famous for learnyng, no common wealthe hath talked, twoo more profitable to their countree, and common wealthe: for grauitee and coūsaile, nor the posteritee of ages, twoo more worthie celebration. Thusidides speakyng, in the commendacion of famous men sheweth: as concernyng the fame of noble men, whose vertue farre surmounteth thē, and passeth al other. Thenuious man seketh to depraue, the worthinesse of fame in other, his bragging nature with fame of praise, not decorated. The ignoraunte and simple nature, accordyng to his knowlege, iudgeth all singularitee, and tempereth by his owne actes the praise of other. But the fame of these twoo Orators, neither the enuious nature can diminushe their praise, nor the ignoraunt be of them a arbitrator or iudge, so worthely hath all ages raised fame, and commendacton of their vertues.

Plato. Aristotle.

Tullie.

Thusidides.

The enuious marme.

The ignoraunte.

¶ Of their countree.

IN Grece Demoſthenes, the famous Orator of Athenes was borne, whoſe Countree or Citee, lacketh no cõmendacion: either for the nobilitee of the lande, or glorie of the people. What nacion vnder the Sunne, hath not heard of that mightie Monarchie of Grece: of their mightie citees, and pollitike gouernaunce. What famous Poetes how many noble Philoſophers and Orators, hath Grece bredde. What ſcience and arte, hath not flowne from Grece, ſo that for the worthineſſe of it, it maie bee called the mother of all learnyng. Roome alſo, in whom Tullie was brought vp, maie contende in all nobilitee, whoſe power and puiſant glorie, by nobilitee of actes, roſe to that mightie hed. In both ſoche excellencie is founde, as that no nacion might better contende, of their ſingularitee and honour of countree, then Grece and Rome: yet firſt from the Grekes, the light of Philoſophie, and the aboundant knowledge of all artes, ſprange to the Romaines, from the Grecians. The Godlie Lawes, wherewith the Romaine Empire was decorated and gouerned, was brought from the Grecians. If the citee maie bee a honour and glorie, to theſe twoo Orators, or their Citees a ſinguler commendacion, there wanteth in bothe, neither honour, or nobilitee.

¶ Of their auncestours, and parentes.

BOthe Demoſthenes and Tullie were borne, of beſte meane parentes and auncestours: yet thei thorowe their learnyng and vertues, became famous, aſcendyng to all nobilitee. Of their vertues and learnyng, not of their auncestours, nobilitee roſe to them.

¶ Of the educacion.

THE ſinguler vertues of theim bothe, appered euen in their tender youth: wherupon thei being brought vp, in all godlie learnyng and noble Sciences, thei became moſte noble Orators, and by their copious Eloquence, counſaile, and wiſedom, aſpired to nobilitee & honor.

¶ Of their holynes.

Bothe

BOthe were taught of the mouthe of the beſt learned, Demoſthenes of Iſeus, a man moſte Eloquent: Cicero of Philo and Philo, famous in wiſedome and Eloquence.

¶ Of their exercise.

CIcero did exerciſe hymſelf verie moche, to declaime, bothe in Greke and Latine, with Marcus Piſo, and with Quintus Pompeius. Demoſthenes wanted not induſtrie and labour, to attain to that ſingularitee, whiche he had, bothe in Eloquence, and pronounciation.

¶ Of the giftes of their minde.

IN bothe, integritee, humanitee, magnanimitee, and all vertue flowed: at what time as Demoſthenes was commaunded of the Athenians, to frame a accuſacion, againſte a certaine man, Demoſthenes refuſed the acte. But when the people, and the whole multitude, were wrothe with hym, and made a exclamacion againſt hym, as their maner was. Then Demoſthenes roſe, and ſaied: O ye men of Athenes, againſte my will, you haue me a counſailer, or pleater of cauſes before you: but as for a accuſer, & calumniator, no, not although ye would. Of this ſorte Tullie was affected, excepte it were onely in the ſaucgard of his conutree: as againſt Catiline, bothe were of godlie, and of vpright conuerſacion, altogether in Mediocrite, and a newe leadyng their life.

¶ Of their actes.

DEmoſthenes and Tullie bothe, gaue them ſelues to trauail, in the cauſes and affaires of their common wealthe, to the preſeruacion of it. How vehemently did Demoſthenes pleate, and ingeniouſlie handle the cauſe of all his countree, againſt Philip, for the defence of their libertee: whereupon he gatte fame, and greate glory. Whereby not onely, he was coumpted a great wiſe counſailour: but one of a valiaunte ſtomacke, at whoſe wiſedome,

Darius. Philip. Demosthenes.

wisedome, all Grece stode in admiracion. The kyng of Persia, laboured to enter fauour with him. Philip the king of the Macedonians, would saie often tymes, he had to doe against a famous man, notyng Demosthenes. Tullie also by his Eloquence and wisedome, saued Roome and all partes of that dominion, from greate daungers.

¶ Of their authoritee.

THeir authoritee and dignitee was equalle, in the common wealthe: For, at their twoo mouthes, Roome and Athenes was vpholed. Demosthenes was chief in fauour with Caretes, Diophetes, Leostines, Cicero with Pompei: Julius Cesar, ascending to the chief seate and dignitee of the Consulship.

¶ Of a like fall that happened to them, before their death.

YOu can not finde seche twoo Orators, who borne of meane & powre parentes, that attained so greate honour, who also did obiecte themselues to tyrantes a like, thei had losse of their children a like, bothe were out of their countree banished men, their returne was with honour, bothe also flyng, happened into the handes of their enemies.

¶ Of their death.

Antipater. Demosthenes. Archias. Marcus Antonius. Tullie.

BOthe a like, Demosthenes and Tully wer put to death, Demosthenes died, Antipater gouernyng by the handes of Archias. Cicero died by the commaundement of Marcus Antonius: by Herennius his hedde was cutte of, and sette in Marcus Antonius halle. His handes also were cutte of, with the whiche he wrote the vehement Orations against Marcus Antonius.

¶ The conclusion.

TO speake as moche as maie bee saied, in the praise of theim: their praise would rise to a mightie volume, but this is sufficiente.

Ethœpeia

¶ Ethopœia.

Ethopœia is a certaine Oracion made by voice, and lamentable imitacion, vpon the state of any one.

This imitacion is in iij. sortes, either it is. { Eidolopœia. / Prosopopœia. / Ethopœia. }

That parte, whiche is called Ethopœia is that, whiche hath the persone knowne: but onely it doeth faigne the maners of thesame, and imitate in a Oracion thesame.

Ethopœia is called of Priscianus, a certaine talkyng to of any one, or a imitacio of talke referred to the maners, aptly of any certaine knowen persone.

Quintilianus saieth, that Ethopœia is a imitation of other meane maners: whom the Grekes dooe calle, not onelie Ethopœia, but mimesis, & this is in the maners, and the fact.

This parte is as it were, a liuely expression of the maner and affeccion of any thyng, whereupon it hath his name.

The Ethopœia is in three sortes.

The firste, a imitacion passiue, whiche expresseth the affection, to whom it pertaineth: whiche altogether expresseth the mocion of the mynde, as what pathetical and dolefull oracion, Hecuba the quene made, the citee of Troie destroied, her housbande, her children slaine.

The second is called a morall imitacio, the whiche doeth set forthe onely, the maners of any one.

The thirde is a mixt, the whiche setteth forthe, bothe the maners and the affection, as how, and after what sorte, Achilles spake vpon Patroclus, he beyng deade, when for his sake, he determined to fight: the determinacion of hym sheweth the maner. The frende slaine, the affection.

In the makyng of Ethopœia, lette it be plaine, and without any large circumstaunce.

In the makyng of it, ye ſhall diuide it thus, to make the Oracion more plaine, into three tymes.

A preſente tyme.
A tyme paſte.
A tyme to come.

Eidolopœia is that part of this Oracion, whiche maketh a perſone knowne though dedde, and not able to ſpeake.

Eidolopœia is called of Priſcianus, a imitacion of talke of any one, vpon a dedde manne, it is then called Eidolopœia, when a dedde man talketh, or communicacion made vpon a dedde manne.

Eidolopœia

Eidolopœia, when a dedde manne talketh, is ſet forthe of Euripides, vpon the perſone of Polidorus dedde, whoſe ſpirite entereth at the Prologue of the tragedie.

Hector ſlain, ſpeaketh to Eneas in Eidolopœia. O Eneas thou goddes ſonne, flie and ſaue thy ſelf, from this ruine and fire: the enemies hath taken the walles, and loftie Troie is proſtrate to the grounde. I would haue thought, I had died valiantlie inough to my countree, and my father Priamus, if with this my right hande, Troie had bee defended.

Polidorus beyng dedde, in Eidolopœia talketh to Eneas whiche Virgil ſheweth in his thirde booke of Eneados.

Julia the wife of Pompei beyng dedde, ſpake to Pompe, preparyng his arme againſt Ceſar, Eidolopœia. Reade Lucane, in the beginnyng of his thirde booke.

Tullie vſeth Eidolopœia, when he maketh talke vpon Piero beyng dedde.

If that kyng Piero were reduced frō his death, who was a aduaunter of the Romaine Empire, with what countenaunce, either Siracuſa or Rome, might be ſhewed to hym, whom he maie beholde with his yes. His countree brought to ruin, & ſpoiled, if that kyng Piero ſhould but enter Rome, euen in the firſte entryng, he ſhould beholde the ſpoile of his countree.

Tullie alſo vſeth the like Eidolopœia, as thus, vpon Lucius

cius Brutus dedde.

If it so wer, that Lucius Brutus, that noble and famous manne were on liue, and before your presence: would he not vse this oracion: I Brutus, sometyme did banishe and cast out for crueltee, the state and office of kinges, by the horrible fact of Tarquinius, againste Lucretia, and all that name banished, but you haue brought in tyrauntes. I Brutus did reduce the Romain Empire, to a fredome and libertæ: but you folishly can not vphold and maintein, the same giuen to you. I Brutus, with the daunger of my life, haue saued my countree of Rome, but you without all daunger, lose it. Lucius Brutus.

¶ Prosopopœia.

AS cõcerning Prosopopœia, it is as Prisscianus saith, when to any one againste nature, speache is feigned to bee giuen.

Tullie vseth for a like example this, when he maketh Rome to talke againste Cateline.

¶ Prosopopœia of Rome.

NO mischief hath been perpetrated, this many yeres, but by thee Catiline, no pestiferous acte enterprised, without thee: thou a lone, for thy horrible murther perpetrated vpon the citee of Rome, for the spoile and robberies of their gooddes art vnpunished. Thou onelie haste been of that force and power, to caste doune all lawes and authoritee. Although these thinges were not to be borne, yet I haue borne them: but now thy horrible factes are come to soche an issue, that I feare thy mischiues. Wherfore leaue of Cateline and deminishe this feare from me, that I maie be in securitæ Catiline.

Lucane the Poete, intreating of mightie and fearce warres, againste Pompei and Cesar, maketh Rome to vse this Prosopopœia againste Cesar.

Quo tenditis vltra quo fertis mea signa viri,
Si iure venitis si aues hucusq; licet.

Prosopopœia is properlie, when all thinges are faigned bothe the maners, the persone, as of Rome in this place.

¶ what lamentable Oracion Hecuba Quene of Troie might make, Troie being destroied.

Kyngdomes.

Okes. Cedars.

WHat kyngdome can alwaies assure his state, or glory: What strength can alwaies last: What power maie alwaies stande: The mightie Okes are sometyme caste from roote, the Cedars high by tempestes falle, so bitter stormes doo force their strength. Soft waters pearseth Rockes, and ruste the mallie Iron doeth bring to naught. So nothyng can by strēgth so stande, but strength maie ones decaie: yea, mightie kingdoms in time decaie haue felt. Kingdomes weake haue rose to might, and mightie kyngdomes fallen, no counsaile can preuaile, no power, no strength, or might in lande. God disposeth Princes seates, their kyngdome there with standes. I knewe before the brickell state, how kyngdomes ruine caught, my ye the chaunge of fortune sawe, as Priamus did aduaunce his throne, by fauour Fortune gat, on other Fortune then did froune, whose kingdom did decaie. Well, now I knowe the brickle state, that fortune hath no staie, all rashe her giftes, Fortune blind doeth kepe no state, her stone doth roule, as floodes now flowe, floodes also ebbe. So glory doth remaine, sometyme my state on high, was sette in Princelie throne, my porte and traine ful rotall was, a kyng my father also was, my housband scepter held. Troie and Phrigia serued his becke, many kynges his power did dreade, his wille their power did serue. The fame of Troie and Brute, his glorie and renoume, what landes knoweth not: But now his falle, all toungues can speake, so greate as glorie was, though kyngdomes stronge was sette, loftie Troie in duste prostrate doeth lye, in blod their glorie, people, kyng are fallen, no Quene more dolefull cause hath felte. The sorowes depe doe passe my ioyes, as Phebus light with stormes caste doune. Hectors death did wounde my hart, by Hectors might Troie stiffe did stande, my comforte Hector was, Priamus ioye, of Troie all thē life, the strength, and power, his death

Fortune hath no staie.

Hector.

did

did wound me for to die, but alas my dolefull and cruell fate to greater woe reserueth my life, loftie Troie before me felle, sworde, and fire hath seate and throne doune caste. The dedde on heapes doeth lye, the tender babes as Lions praies are caught in bloode, before my sight, Priamus deare murdered was, my children also slain, who roiall were, and princes mates. No Queene more ioye hath tasted, yet woe my ioyes hath quite defaced. My state alwaie in bondage thrall, to serue my enemies wille, as enemie wille, I liue or dye. No cruell force will ridde my life, onely in graue the yearth shal close my woes, the wormes shall gnawe my dolefull hart in graue. My hedde shall ponder nought, when death hath sence doune caste, in life I sought no ioye, as death I craue, no glorie was so wished as death I seeke, with death no sence. In prison depe who dolefull lieth, whom Fetters sore dooeth greue. Their dolefull state moste wisheth death, in dongion deepe of care my harte moste pensiue is, vnhappie state that wisheth death, with ioye long life, eche wight doeth craue, in life who wanteth smart? Who doeth not feele, or beare somtime, a bitter storme, to doleful tune, mirth full oft chaunged is, the meaner state, more quiet rest, on high, who climes more deper care, more dolefull harte doeth presse, moste tempestes hie trees, hilles, & moutaines beare, valleis lowe rough stormes doeth passe, the bendyng trees doeth giue place to might by force of might, Okes mightie fall, and Ceders high ar rēt from the roote. The state full meane in hauen hath Ancre caste, in surgyng seas, full ofte in vaine to saue the maste, the shippe Ancre casteth.

Priamus.

¶ The descripcion.

This exercise profitable to Rhetorike, is an Oraciō that collecteth and representeth to the iye, that which he sheweth, so Priscianus defineth it: some are of that opinion, that descripcion is not to bee placed emōg these exercises, profitable to Rhetorike. Because

that bothe in euery Oracion, made vpon a Fable, all thynges therein conteined, are liuely deſcribed. And alſo in euery Narracion, the cauſe, the place, the perſone, the time, the fact, the maner how, ar therin liuely deſcribed. But moſt famous and Eloquente men, doe place deſcripcion, in the nomber of theſe exerciſes. Deſcripciō ſerueth to theſe thynges, the perſon, as the Poete Lucane deſcribeth Pompei & Ceſar: the perſon is deſcribed, thynges or actes, tymes, places, brute beaſtes.

Nec coiere pares, alter vergentibus annis
In ſenium longo que toge, tranquilior vſu.
Dedidicit. &c.

Homer deſcribeth the perſone of Therſites, in the ſecond booke of his Ilias.

Homer ſetteth out Helena, deſcribing the perſone of Menalaus and Ulilles, in the fowerth booke of Ilias.

Thynges are deſcribed, as the warres attempted by ſea and lande, of Kerres.

Lucan deſcribeth the war of the Pallilias againſt Ceſar

Thuſidides ſetteth forthe in a deſcripcion, the warres on the ſea, betwene the Corcurtans, and the Corinthians.

Tymes are deſcribed, as the Spryng tyme, Sommer, Winter, Haruelle, Daie, Night.

Places are deſcribed, as Cities, Mountaines, Regions, Floodes, Hauens, Gardeines, Temples: whiche thynges are ſette out by their commodities, for Thuſidides often tymes ſetteth forthe Hauens and Cities.

Lucane alſo deſcribeth at large, the places, by the whiche the armie of Ceſar and Pompei paſſed. The deſcripcion of any man, in all partes is to be deſcribed, in mynde and bodie, what he was.

The actes are to bee deſcribed, farre paſſed, by the preſente ſtate thereof, and alſo by the tyme to come.

As if the warre of Troie, ſhould be ſet forthe in a deſcripcion, it muſt bee deſcribed, what happened before the Grecians arriued at Troie, and how, and after what ſorte it was

ouerthrowne

ouerthrowne, & what thing chaunced, Troie being destroid.

So likewise of Carthage, destroied by the Romaines. Of Hierusalem, destroied by Titus Uespasianus, what admonicion thei had before: of what monsterous thynges happened also in that season: Of a Comete or blasyng Starre, and after that what followed.

Lucane also setteth forthe the warres of Pompe and Cesar, what straunge and marueilous thynges fell of it.

¶ A descripcion vpon Xerxes.

WHen Darius was dedde, Xerres his soonne did succede hym, who also toke vpon him to finishe the warres, begō by his father Darius, against Grece. For the whiche warres, preperacion was made, for the space of fiue yeres, after that Xerres entered Grece, with seuen hundred thousande Persians, and three hundred thousande of forrain power aided him that not without cause, Chronicles of auncient tyme doe shewe, mightie flodes to be dried vp of his armie. The mighty dominions of Grece, was not able to receiue his houge, and mightie power, bothe by sea and lande: he was no small Prince, whom so many nacions, so mightie people followed hym, his Naute of Shippes was in nomber tenne hundred thousande, Xerres had a mightie power, but Xerres was a cowarde, in harte a childe, all in feare the stroke of battaile moued. In so mightie an armie it was marueile, the chiefe Prince and Capitaine to be a cowarde, there wanted neither men, nor treasure, if ye haue respecte to the kyng hymself, for cowardlinesse ye will dispraise the kyng, but his threasures beeyng so infinite, ye will marualle at the plentie thereof, whose armie and infinite hoste, though mightie floodes and streames, were not able to suffice for drinke, yet his richesse semed not spente nor tasted of. Xerres hymself would be laste in battaile to fight, and the firste to retire, and runne awaie. In daungers he was fearfull, and when daunger was paste, he

The armie of Xerxes.

Xerres a cowarde.

Xerres laste in battaile, and firste to runne awaie.

he was ſtoute, mightie, glorious, and wonderfull crakyng, before this hallarde of battaile attempted. He thought hym ſelf a God ouer nature, all landes and Seas to giue place to hym, and puffed with pride, he forgatte hymſelf: his power was terrible, his harte fainte, whereupon his enteryng into Greece was not ſo dreaded, as his flight frō thence was ſham full, mocked and ſcorned at, for all his power he was driuen backe from the lande, by Leonides king of the Lacedemonians, he hauing but a ſmall nomber of men, before his ſecond battaile fought on the Sea: he ſente fower thouſande armed men, to ſpoile the riche and ſumpteous temple of Apollo, at Delphos, from the whiche place, not one man eſcaped. After that Xerres entered Theſpia, Platea, and Athenes, in the whiche not one man remained, thoſe he burned, wooryng his anger vpon the houſes: for theſe cites were admoniſhed to proue the maiſterie in wodden walles, whiche was ment to bee Shippes, the power of Greece, brought into one place Themiſtocles, fauoryng their part, although Xerres thought otherwiſe of Themiſtocles, then Themiſtocles perſwaded Xerres to aſſaie the Grecians. Artemiſia the Quene of Halicarnalis aided Xerres in his battaile: Artemiſia fought manfullie, Xerres cowardly ſhronke, ſo that vnnaturally there was in the one a manlie ſtomacke, in the other a cowardlie harte. The men of Ionia, that fought vnder Xerres banner, by the treaſon of Themiſtocles, ſhrāke from Xerres, he was not ſo greate a terrour or dreade, by his maine hoſte, as now ſmally regarded & leaſt feared. What is power, men, or money, when God chaungeth and pulleth doune, bothe the ſucceſſe, and kyngdome of a Prince. He was in all his glorie, a vnmanlie, and a cowardly prince, yet for a time happie ſtate fell on his ſide, now his might and power is not feared. He flieth awaie in a Fiſher boate, whom all the worlde dreaded and obaied, whom all Greece was not able to receiue, a ſmall boate lodgeth and harboureth. His owne people contemned hym at home, his glorie fell, and life inglorioully ended, whō

God

The pride of Xerxes.

Themiſtocles.

whom God ſetteth vp, neither treaſon nor malice, power nor money can pull doune. Worthelie it is to be pondered of all Princes, the ſaiyng of Veſpaſianus Emperour of Rome, at a certain time a treaſon wrought and conſpired againſt him, the conſpiratours taken, Veſpaſianus ſatte doune betweene theim, commaunded a ſworde to be giuen to either of theim, and ſaied to them: Nonne videtis fato poteſtatem dari. Doe you not ſee? Power, auctoritie, and regimente, by the ordinaunce of God, is lefte and giuen to princes: A ſinguler ſentence, to comforte all good Princes in their gouernemente, not to feare the poiſoned hartes of men, or the traiterous hartes of peſtiferous men. No man can pull doune, where God eralteth, neither power can ſet vp and ertoll, where God diſplaſeth or putteth doune: Suche is the ſtate of Princes, and their kyngdomes.

The ſaiyng of Veſpaſianus.

A ſentence comfortable to al princes.

¶ Theſis.

THeſis, is a certain queſtion in conſultacion had, to bee declaimed vpon vncertaine, notyng no certaine perſone or thyng.

As for example.

Whether are riches chieflie to be ſought for, in this life, as of all good thynges, the chief good.

Whether is vertue the moſte excellente good thynge in this life.

Whether dooe the giftes of the mynde, paſſe and excelle the giftes and vertues of Fortune, and the bodie.

Whether doeth policie more auaile in war, then ſtrēgth of menne.

Who ſo will reaſon of any queſtion of theſe, he hath nede with reaſon, and wittie conſultacion to diſcourſe, and to declaime vpon theſame.

The Greke Oratours doe call this exercise Theſis, that is to ſaie, a propoſicion in queſtion, a queſtion vncertain, included with no certaintee, to any perticuler thyng.

The Latine men doeth call it a queſtion infinite, or vniuerſall: Tullie in his booke of places called Topickes, doeth call Theſis, Propoſitum, that is to ſaie, a queſtion, in determinacion. Priſcianus calleth it poſitionem, a propoſicion in queſtion on ether parte to be diſputed vpon.

As for example.

Whether is it beſt to marie a wife?

Whether is frendſhip aboue all thynges to be regarded.

Is warre to be moued vpon a iuſte cauſe?

Is the Greke tongue mete, and neceſſarie to be learned?

There is an other kinde of queſtion called hypotheſis, hypotheſis is called queſtio finita, that is to ſaie, a queſtion certaine notyng a certaine perſone, or thyng, a certaine place, tyme, and ſo forthe.

As for example.

Is it mete for Ceſar to moue warre againſt Pompei?

Is not there a certain perſone?

Is the Greke tongue to be learned of a Diuine?

Is the Greke tongue mete for a Phiſicion?

In this kinde of exerciſes, famous men of auncient time did exerciſe youth, to attain bothe wiſedome and Eloquence therby, to make a diſcourſe vpō any matter, by art of lerning

Ariſtotle the famous Philoſopher, did traine vp youthe, to be perfite in the arte of eloquence, that thei might with all copiouſnes and ingenious inuencion handle any cauſe.

Nothing doeth ſo moche sharpe and acuate the witte and capacitie of any one, as this kinde of exerciſe.

It is a godly vertue in any one man, at a ſodain, to vtter wittely and ingeniouſlie, the ſecrete and hid wiſedome of his mynde: it is a greate maime to a profounde learned man, to wante abilitie, to vtter his exquiſite and profounde knowe-ledge of his mynde.

¶ Theſis.

This queſtion Theſis, which is a queſtion, noting no certaine perſone or thyng: is moche like to that Oracion, in-

intreated of before, called a Common place.

¶ A Common place.

But a Common place, is a certaine exaggeracion of matter, induced against any persone, convicted of any crime, or worthie defence.

¶ Thesis.

Thesis is a reasonyng by question, upon a matter uncertaine.

Thesis, that is to saie, a question generall is in two sortes.

A question { Ciuill. / Contemplatiue.

Questions Ciuill are those, that dooe pertaine to the state of a common wealth; and are daily practised in the common wealthe.

As for example.

Is it good to marie a wife.

Is Usurie lefull in a citee, or common wealthe.

Is a Monarchie the beste state of gouernement.

Is good education the grounde and roote, of a florishyng common wealthe.

¶ A contemplatiue question.

The other Thesis is a question contemplatiue, which the Grekes dooe call Theoricas, because the matter of them is comprehended in the minde, and in the intelligence of man.

The example.

Is the soule immortall?

Had the worlde a beginnyng?

Is the heauen greater then the yearth?

A question is either { Simple. / Compounde.

Is it good for a man to exercise hymself in warrelyng, or

Is it profitable to declaime.

A compounde.

Is vertue of more value then gold, to the couetous man
Doeth wisedome more auaile, then strength in battaile?
Doe olde men or young men, better gouerne a common wealthe?
Is Phisicke more honourable then the Lawe?
A Oracion made vpon Thesis, is after this sorte made.
Vse a exordium, or beginnyng.
Vnto the whiche you maie adde a Narracion, whiche is a exposicion of the thyng doen.
Then shewe it lawfull.
Iuste.
Possible.
And possible.
Then the conclucion.
To this in some parte of the Oracion, you maie putte in certaine obiections, as thus.
Vpon this question: Is it good to marie a wife?
In Mariage is greate care, and pensiuenesse of minde, by losse of children, or wife, whom thou louest. There is also trouble of dissolute seruauntes. There is also greate sorowe if thy children proue wicked and dissolute.
The answere to this obiection, will minister matter to declaime vpon.

¶ Is it good to Marie.

Since the tyme of all ages, and the creacion of the worlde, GOD hath so blessed his creacion, and merueilous workemanship in manne: as in all his other creatures, that not onelie his omnipotencie, is therby set forthe. But also from tyme to tyme, the posteritee of men, in their offspring and procreacion, doe aboundantlie commonstrate the same. The state of all kyngdomes and common wealthes: by procreacion derived, haue onelie continued on the face of the yearth, thereby

Kyngdomes continue by mariage and comon weith

many

many hundred yeres. How sone would the whole worlde be dissolued, and in perpetuall ruine, if that God from tymes and ages, had not by godlie procreacion, blessed this infinite sorte of mankinde. The dignitee of man in his creacion, sheweth the worthie succession, maintained by procreation. In vaine were the creacion of the worlde, if there were not as manne so excellente a creature, to beholde the creatour, and his merualous creacion. To what vse were the Elementes and Heauens, the Starres and Planettes, all Beastes and Foules, Fisshe, Plantes, Herbes and trees, if men wer not, for mannes vse and necessitee, all thinges in the yearth were made and procreated. Wherein the Stoike Philosophers do note the excellencie of man to be greate: for saie thei, Que in terris gignuntur omnia ad vsum hominum creari. To what vse then were all thynges, if man were not, for whose cause, vse, & necessitee these thynges were made. If a continuaunce of Gods procreacion were not, immediatlie a ruine and ende would ensue of thinges. What age remaineth aboue a hundred yeres? If after a hundred yeres, no issue wer to be, on the face of the yearth, how sone wer kyngdoms dissolued, where as procreacion weeth, a newe generacion, issue and offspring, and as it were a newe soule and bodie. A continuaunce of lawes, a permanente state of common wealthe dooeth ensue. Though the life of manne be fraile, and sone cutte of, yet by Mariage, man by his offspryng, is as it were newe framed, his bodie by death dissolued, yet by issue reuiued. Euen as Plantes, by the bitter season of Winter, from their flowers fadyng and witherynge: yet the seede of them and roote, vegitable and liuyng, dooe roote yerelie a newe offspryng or flower in them. So Mariage by godlie procreacion blessed, doth perpetually increase a newe bodie, and therby a vaste world, and infinite nacions or people. Xerres the mightie kyng of Persia, beyng and beholding his manne, and infinite hoste, wæped: who beyng demaunded, why he so did. Doleo inquit post centum annos, neminem ex nijs superesse. It is a pitee-

The dignitee of man, sheweth the worthines of marriage.

Godlie procreacion.

A similitude.

ſulle and bolefull caſe, that after a hundred yeres, not one of theſe noble capitaines, and valiant ſoldiers to be left.

¶ The obiection.

But you will ſaie paraunture, mariage is a greate bondage, alwaies to liue with one.

¶ The ſolucion.

To followe pleaſure, and the beaſtlie motions of the mynde: what libertee call you that, to liue in a godly, meane, and Mediocritee of life, with thy ſpouſed wife. There is no greater ioye, libertee, or felicitee, who ſo practiſeth a diſſolute life: whoſe loue and luſte is kindeled, and ſette on fire with a harlotte, he followeth a brutiſhe ſocietee. What differeuce is there, betweene them and beaſtes: The beaſte as nature leadeth, he obaieth nature. Reaſon wanteth in beaſtes, manne then indued with reaſon, whiche is a guide to all excellencie how is it that he is not ruled by reaſon. Whom GOD hath clothed and beautified, with all vertue and all ſingularitee: If a godly conuerſacion of life, moueth thee to paſſe thy daies without mariage, then muſt the motions of thy minde, be tamed and kepte vnder. Otherwiſe, execrable is thy purpoſe, and determinacio of the life. If thou hopeſt of loue of a harlot though thou enioye her otherwiſe, thou art deceiued. Bacchis the harlot, whom Terence maketh mencion of, in the perſone of her ſelf, ſheweth the maners of all harlots to Antiphila, ſaiyng.

The libertie in mariage.

A brutiſhe ſocietie with harlottes.

Chaſtitee in mariage.

Quippe forma impulſi noſtra nos amatores colunt:
Hęc vbi immutata eſt, illi ſuum animum alio conferunt.
Niſi proſpectū eſt interea aliquid nobis, deſerte viuimus.

For ſaieth ſhe, the louer enamoured with our loue, and ſette on fire therewith, it is for our beautie and fauour: but when beautie is ones faded, he conuerteth his loue to an other, whom he better liketh. But that we prouide for our ſelues in the meane ſeaſon, wee ſhould in the ende liue vtterlie forſaked. But your loue incenſed with one, whoſe maners and life contenteth you; ſo you bothe are linked together, that

that no calamitie can ſeparate you: who ſo hopeth loue of a harlotte, or profite, he maie hope as for the fructe of a withered tree, gaine is all their loue, vice their ioye and delite. In vertue is libertie, in vertue is felicitie, the ſtate of mariage is vertuous, there can be no greater bōdage, then to obaie many beaſtly affections, to the whiche whoredome forceth hym vnto, Loue is ſained, cloked amitie, a harte diſſembled, many a mightie perſon and wiſe, hath been ouerthrowen by the deceiptes of harlottes: many a Citee plagued, many a region ouerthrowen for that miſchef, to obaie many affections is a greate bondage. Who ſo ſerueth the beaſtlie affections of his mynde to that purpoſe, he muſt alſo as Hercules to Omphala bee ſlaue, not onely to his owne will and affection: but to the maners, will, and erſpectacion of the harlotte. So ſerued Thyaſo, and Phedria Thais, that Gorgious harlot, Antony and Julius Ceſar, Cleopatra, this is a bondage, to liue ſlaue from reaſon and all all integritie, to a monſterous rablemēt of vices, who ſo ſerueth a harlot, thei muſt learne this leſſon. Da mihi & after, giue and bring.

The loue of a harlotte.

Hercules. Omphala.

The harlottes leſſon to her louers.

The women of Scithia, abhorring the godlie conuerſacion of mariage, with their houſbandes, lefte theim, who in tyme ware ſo mightie, that thei repelled theim by force: thei called mariage not Patrimonie, but bondage. For, the chronicles doe teſtifie, thei became conquerours ouer many kynges, all Aſia obaied them: thei did builde many a great citee, and for their ſucceſſe, thei might compare with many princes. Theſe women were called Amazones afterwarde, the order of their life was this, ones in the yere thei would enioye the compainie of a man: if it ſo were that thei had a man childe, the father to haue it, if a daughter, then thei poſſeſſed her, and foorthwith burned her right pappe: for thei were all Archers, and wonderfully excelled therein, but in the ende, thei came all to ruine. One of them, Thaleſtris their Quene in the tyme of Alexander the Greate, came to Alexander, thinkyng that he had been, ſome monſterous man of ſtature: whom,

The life of the Amazones.

Thaleſtris.

The offer of a woman to Alexander.

whom, when she did beholde (for Alexander was of no mighty stature) did contemne hym, and offered him hand to hande to fight with hym. But Alexander like a wise Prince, saied to his men, if I should ouercome her, that were no victorie, nor manhoode againste a woman: and being ouercome, that were greater shame, then commendacion in all my victories and conquestes, but afterwarde, there was a greate familiaritee betwene them. The adulterer and the adulteris, neuer prospereth, for many mischiues are reserued, to that wicked and beastly loue. Sincere loue is not rooted, frendship coloured: the sober and demure countenaunce, is moche to be commended in a chaste woman, whose breaste pondereth a chaste life. The facte of the matrones of Rome, semeth straunge to be tolde, of Papirius a Senators soonne, beyng taken to the Senate house, of his father: the childe beyng indued with a singuler wit, harde many causes in the assemble, talked and consulted vpō, at his retourne home, his mother was inquisitiue of their consultacion, to heare somewhat. The childe was commaunded by his father, to vtter no secrete that he heard, wherevpon of a long tyme, he refused his mothers demaunde: but at the laste subtelie, he satisfied his mothers requeste. Truth it is, my father willed me, to vtter no secret, you keping my counsaill, I will shewe you, it is concluded by the Senate house, that euery man shall haue twoo wiues, that is a straunge matter, saieth the mother: foorthwith she had communicacion with all the matrones of Roome, that could doe somewhat in this matter, thei also full willyngly assembled themselues, to let this purpose, to the Senate house, thei went to vtter, their swollen griues. The Senators were amased at their commyng, but in this matter bolde thei were, to enterprise that, whiche thei wer greued at. A Dame more eloquente then all the reste, and of stomacke more hardie, began in these woordes. Otherwise then right, we are iniuriously handled, and that in this assemble, that now we should be calle of and neclected: that whereas it is concluded in this

The facte of the matrones of Rome.

Papirius.

The Oracio of a matrone, to the Senatours.

counsaile,

counſaile, that euery manne ſhould haue twoo wiues, more meter it were, that one woman ſhould haue twoo houſbandes. Straunge it was in the Senators eares ſoche a requeſt, whereupon a proofe made how that rumour roſe, Papirius was found the author, who tolde before the Senate, his mother alwaies inquiſitiue to knowe that, whiche he ſhould not tell, and thereupon he faigned that, whiche he might better tell. It is to be ſuppoſed the Senators muſed thereat, and the matrones of Rome went home aſhamed: but their ſecrete cogitacion of minde was manifeſt, what willingly in hart thei wiſhed. What greater felicitee can there bee, then in a vnitee of life, the houſebande to liue with his wife. The beaſtes in their kinde, doe condemne mannes brutiſhe affections herein: there is no facte that ſheweth a man or woman, more like to beaſtes, then whoredome.

¶ The obiection.

But you will ſaie, many calamitees happeneth in mariage:

¶ The ſolucion.

Fortunne herein is to bee blamed, and not mariage, if any miſfortune happeneth to manne therein, the felicitee and quiet ſtate that any man enioieth thereby. The diſcrete election is therein approued, in the ſtate it ſelf, nothyng can bee founde worthie reprehenſion, if a man will impute the bitter ſtormes of life to mariage: whatſeouer happeneth, our owne reaſon maie iudge contrary. Place before thy yes all the affaires, and occupacions of this life, bee all tymes pleaſaunte to the houſebande man, many a colde ſtorme perceth his bodie, and many a mightie tempeſte, dooeth moleſt hym and greue hym. Sommer is not the tyme, to caſte his ſeede in the grounde, or implowyng to occupie hymſelf: ſhall, etherfore leaue his houſebandrie, or doeth he rather neclecte it, his diligence therein is the more, and labour more induſtrious. From whence commeth the tempeſte, the ſtormes and bitter ſeaſons: From his houſe, from his wife, from his art and occupacion, all thoſe thynges by violence are expelled from the

Election in Mariage.

aire. No state of life is able to giue riches, healthe, or securitee to his state. There hath been princes and Emperours, nedie, full of infirmitees and sickenes, in daungerous state, oppressed with many calamitees: was their dignitie and office, the cause of their calamitees? No, God temp̄eth the state of euery one, how, and after what sorte to possesse the same. Some are fulle fortunate in Mariage, if Mariage were of necessitee the cause, then all should be onely fortunate, or onely vnfortunate: then in mariage is not the cause, if in marige the maners doe disagree, and loue is extinguished, blame thyn own maners, thy choise, and thy election. The Mariner that passeth the daungerous Seas, and by dreadfull tempestes, and huffyng waues is alwaies in perille, and many often tymes drowned. The Marchaunt lesyng his marchaundise by shipwrack, shall thei impute the daunger and losse, to their wife at home? Or doe the Mariners leaue for all these tempestes, their arte of Nauigation? Or the owner breake his shippe? Or the Marchaunt proue no aduentures, because of his losse, and many haue been of this sort drowned. No. But more earnestlie thei dooe assaie theim selues thereto. Because warre spoileth many a man of his life, doe Princes therefore, leaue to moue armour againste the enemie, but because, who so in the defence of his countree, dieth manfullie, is worthelie aduaunced, and in perpetuall memorie, no daunger is refused, because euill thynges happeneth in life, is the state of good thynges to be auoided and eschued. Were it not vnsemelie, if housebande men, for no storme or tempeste, doe leaue their state, their laborious and rough cõdition of life, nor the shipman his arte of Nauigation, because he seeth many drowned venteryng the same, and he hymself often tymes in daunger, nor the soldeour or capitain, their perilous condicion of life, doe leaue for daunger. Should Mariage bee lesse sette by, because alwaies riches and quietnes happeneth not.

Emperours.

Mariage.

The Mariners.

The Marchauntes.

Warre.

¶ The obiection.

The losse of a good wife and children, is a greate greefe to any

any man, and a cause to blame mariage.

¶ The aunswere.

You your selfe are borne to dye, thei also by death obaye likewise Nature, this is the Lawe of Nature ones to dye, whiche you seeme to blame. Then the death of thy wife and childre, is not the blame in Mariage. What is the cause that you dye? Natures imbecilitie and weakenes, then in theim Mariage is not the cause: Nature in her firste molde hath so framed all, wherefore doe you ascribe that to mariage, that is founde faultie in Nature. Thei die that marie not, what infirmitie, daunger or peril happeneth to any in mariage, as sharpe and perilous, doe molest and torment the other. If any manne by death, leaseth aright honeste wife, clothed with all chastitie, demurenesse, sobrietie, and also with all singularitie of vertue adorned: he hath losse a rare treasure, a iewell of price, not in all to bee founde. Did you loue your wife, that was so goodlie, so honeste and vertuous: there was greate cause for you, for her vertuous sake, God hath chosen her frō a mortall creature, to immortalitie, with her it can not bee better. There is no cause why you should blame mariage, for the losse of her, or of thy children, or for the losse of thee, she to blame mariage. If for thy owne sake, this sorowe bee, Est ipsum amantis non amici, it is then of a self loue, to thy self, not for her cause: for I muste aunswere as Lelius did to Affricanus, Cum ea optume esse actū quis neget, quid est quod nō assecuta est immortalitatem. Who can deny saieth he, but that with her it can not bee better? What is it that she hath not attained. Immortalitie. She was vertuous, chaiste, sober, discrete, of behaviour womanlie: for her vertues beloued. Well, now she hath immortalitie and blesse, are you sorie thereat, that were enuious. Did you loue her liuyng, loue her also departed, her vertuous shewed vnto vs, her immortalitie.

The lawe of Nature.

A chaste woman.

¶ The obiection.

There is a care for the wife and children, if the husband

dye before theim.

¶ The answere.

If thou leaue them riches, hope not that thy riches shalbe a state to theim, though thei bee innumerable: a wretched, & miserable executour, wasteth and destroieth oftentymes, the fruictes of thy trauaile, who reioyseth more of thy death, then of thy life. Or thy childrens father in Lawe, shall spoile and spende with a merie harte, that whiche thou haste long trauailed for. Staie thy self and thyne upon Gods prouidence, for it hath been seen, many a riche widowe, with infinite treasure lefte, to her childreu also like portions descendyng: afterwarde bothe wife and childreu, haue been brought to miseris and beggerlie state. Otherwise, poore childreu committed to the prouidence of God, and vertuouslie brought up, and the wife in like state, yet thei haue so passed their daies, that thei haue rose to a goodlie state. See that thy richesse bee not iniuriouslie gotten by falshode, by lyng, by Vsurie, if it so be, then Male parta male dilabuntur. That is this, gooddes euill gotte, euill spente, soche riches neuer giue deepe roote to their offspryng. That is an euill care, by a iniurious care, to purchase thynges and gooddes wickedlie.

A wretched executour.

Gods prouidence.

Also mariage taketh awaie widowhed, and doeth repare with a newe freshe mariage, the lacke and priuacion of the other. She that was by death left a widowe, mariage again hath coupled her to a newe housbande: and doeth restore that whiche death tooke awaie. That that death dissolueth and destroieth, mariage increaseth, augmēteth, and multiplieth. Bee it so, but mariage is a paynfull life, it forceth euery one to trauaile, to vpholde and maintaine his state, I commende not the idell life, neither a life occupied to no vertuous ende. Nature moueth euery manne to loue hymself and his, so thy care and paine be to a godlie purpose. It is commendable. It is the duetie of euery man, as his power, witte, and industrie is able, to emploie thereto his cogitacion. To laboure for thy wife, whom thou louest, and deare childreu, thy labour is

Death. Mariage.

pleasure,

pleasure, the ioye easeth thy labour. To behold thy self in thy children, thei beyng vertuouslie brought vp, it is a goodlie comfort, to liue with a chaste woman, sober and continente, her vertues be a continuall pleasure, a pastyng ioye. In mariage ought to be greate deliberacion, whom thou choosest to thy continuall compainie or felowshippe, her life paste well knowen, her parentes and kindrede how honeste and vertuous, her maners, her fame, how commendable, her countinaunce sober, a constaunt ye, and with shamefastnes beautified, a mouthe vttering fewe woordes discretlie. She is not to be liked, whō no vertuous qualitees in her educaciō, beutifieth and adorneth, the goodlie qualitees sheweth, the well framed and nurtured mynde. These thynges maie be sufficiente, to shewe what excellencie is in mariage and how necessarie it is, to the procreacion and preseruaciō of mankind.

Themariage of a chaste woman.

The choise of a wife.

¶ Legislatio.

¶ Oracion either in the defence of a Lawe, or againste a Lawe.

MAny learned menne are in this opinion, that vpon a Lawe alledged, a Oracion maie bee made in the defence of it: or matter maie be suppeditated, to inuaigh by force of argument againste it.

Although the lawe alleged be in maner the whole cause, bicause it doeth cōtain al the matter included in the oracion.

In this Oracion, the persone is induced to be spoken vpon, vnknowne, vncertaine: wherefore it is to be placed, rather in the state and forme of consultacion, and to bee examined with iudgement.

The induction of a Lawe, is in twoo sortes.

A confirmacion of any olde Lawe, or a confutacion.

As for example.

The Civill Lawe doeth well commende, bondmen to be manumised, that is, to be made free.

The lawe is herein to be praised, that willeth the cōsail of the parentes & frendes, to be knowne before the contracte.

P.iij. Vpon

Upon a Lawe alledged, worthelie matter maie rise, waighyng the goodlie ende, whereunto the Lawe was firste inuented, decreed and stablished, what profite thereof ensueth and followeth. What it is to vertue a mainteiner, otherwise if it be not profitable: What moued any one to frame and ordain suche a Lawe, as was to a common wealthe vnprofitable, to vertue no aider, if it were a profitable Lawe and godlie, it is as Demosthenes saieth, of God inuented, though by famous wise, and godlie menne, stablished and decreed. Good Lawes tempereth to all states equitee and iustice, without fauour or frendship, no more to the one then the other.

Lawe.

The order to make an Oracion by a lawe, is in this sort. First, make a prohemiū or beginning to enter your matter.

In the seconde place, adde a contrary to that, whiche you will entreate vpon.

Then shewe it lawfull.

Juste.

Profitable.

Possible.

You maie as in Thesis, whiche was the Oracion before, vse a contradiction or obiection: and to that make an answere or solucion.

¶ A confutacion of that Lawe, whiche suffered adultrie to bee punished with death, no iudgement giuen thereupon.

The moste rigorous and moste cruell lawe of Solō

SOlon, who was a famous Philosopher, in the time of Cresus king of Lidia, and a lawe giuer to the Athenians: by whose Lawes and godlie meanes, the Athenians were long and prosperouslie gouerned. Emong many of his lawes, this Solon set forthe againste adulterers. Fas esse deprehenti mæchum in ipso adulterio interficere: it shalbee lawfull saieth he, who so taketh an adulterer in his beastlie facte, to kill hym. Solon beyng a wise man, was more rigorous and cruell, in this one Lawe, then he ought to be. A meruailous matter,

matter, and almoste vncredible, so wise, so noble and worthy a Lawe giuer, to bruste out with soche a cruell and bloodie lawe, that without iudgement or sentence giuen, the matter neither proued nor examined, adulterie to be death. Wherefore, reason forceth euery manne, to Iudge and ponder with hymselfe, that either adulterie is a moste horrible vice, moste beastlie & pestiferous, and not mete to tary vpon the censures and sentence of a Iudge: or Solon was not so wise, discrete, and a politike persone, but a rashe and fonde lawe giuer, that in soche a terrible voice, he should burste out, as adulterie so horrible, as not worthie to be pondered, examined and boulted of in Iudgemente. The Athenians receiued that Lawe, thei did also obaie his other lawes. Their dominions thereby in felicitie was gouerned: there was no populous nomber of adulterers, to let that Lawe, thei lined moste godlie, a straunge worlde, a rare moderation of that age and people. Plato the godlie Philosopher, who lefte in his woorkes, and monumentes of learnyng, greate wisedome and also godlie Lawes in his bookes: intitled vpon Lawes, and gouernement of a commun wealth, did not passe by in silence, to giue and ordain a Lawe against adulterie. Who also as it semed Iudged adulterie as moste horrible and detestable, in his. ix. booke de Legibus. This is the Lawe. Adulteram deprehensam impune occidi a viro posse. The adultrous woman saith he, taken in the crime, her housbande maie without daunger of death, or feare of punishement slea her. A straunge matter twoo so noble, so famous for wisedome, to make adulterie present death, no Iudgement or sentence of Magistrate, proceedyng to examine and iudge, vpon the state of the cause. A man maie saie, O goodlie age, and tyme in vertue tempered, eche state as seemeth bridled and kepte vnder, and farre frō voluptuousnes remoued. There was no stewes or Baudes houses, where soche Lawes and Lawmakers were. Sobrietie was in maides, and chastitie harboured in matrones and wedded wiues, a harte inuiolable to honeste conuersation.

Adulterie a horrible vice.

Plato against adultrie made a lawe.

Where

Where adulterie is rutte of, there many detestable vices, and execrable purposes are removed. Cato the sage Peere of Rome, indued with like seueritie, did fauour that lawe and highlie extolled it. Although adulterie bee a detestable vice horrible, yea, although it be worthie death, better it were by iudgemente, and the sentence of the Magistrate, the faute to bee determined: then at the will of euery manne, as a Lawe by death to bee ended, the common wealthe shalbee in more quiet state, when the horrible facies of wicked menne, by the Lawe made worthie of deathe: are neuertheleſſe by a lincle Lawe, whiche is the Iudge, pronounced and condemned, according vnto the Lawe. Els many mischiues might rise in all kyngdomes and common wealthes, vnder a colour of lawe, many a honeſte persone murthered: and many a murtherer, by cloke of a Lawe, from daunger saued. In Rome sometime a Lawe there was ordained againſte adulterie, whiche was called Lex Iulia, this Lawe Octauius Augustus set foorthe. The Lawe was thus, Gladio nullit animaduerti in adulteros The lawe commaunded adulterers to be hedded. The chronicles of auncient tymes herein doe beare, and the decrees of auncient elders also, how horrible a thing adulterie is, when thei punisshe it with death. Who knoweth not emōg the Israelites, and in the olde lawe thei wer stoned to death. Well as Magistrates are in common wealthes removed, or as times chaunge, lawes also are chaunged and dissolued: and as the Prouerbe is, Lex vt Regio, the Lawes are according to the Region. Afterwarde Valerius Publicola, a man ascendyng to high nobilitie of honour, and faune emong, the Romaines gaue this Lawe. Qua neminem licebat indicta causa necare. By this lawe it was not lefull, any manne to be put to death, their cause not examined in Iudgemente, this was a goodlie Lawe. Then afterwarde, Lawe giuers rose in the common wealth, that with more facilitie tolerated that vice, then wickednesſe followed, adulterie not punished by death. And sence that, the Romaine Empire, wrapped and snared with

Catos sentence vpon adulterie.

Lawe.

The Iudge, a lincle lawe.

A godly lawe.

with ſoche miſchiues hath decaied, in fame, nobilitee and ver-
tue. Many a parte of their dominion plagued, deuoured, and
deſtroied. The good and godlie menne, nede not to feare any
Lawe godlie, their life beyng in vertue and godlines nurtu-
red. The terrible ſentence of a lawe, forceth the good and god-
lie, to perſeuere and continue in godlines. The terrible ſen-
tence of a Lawe, cutteth of the wicked enterpriſes of peſtife-
rous menne. Vice where lawe is not to correcte, will inure it
ſelf by cuſtome as a Lawe, or borne and tolerated againſte a
Lawe. Therefore as adulterie without Judgemente, to bee
puniſhed worthie of death is vngodlie: ſo it ought not to bee
paſſed ouer, or tolerated in any Region or common wealth,
as no lawe ſeuerely to puniſhe theſame.

The good manne.

Lawe.

Vice as a lawe by cuſtome.

Adulterie.

¶ The contrarie.

ALl other lawes doe differ, from that rigorous lawe
of Solon and Plato herein, yea, and though thei
be vices horrible, yet thei ar not determined, with
out the ſentẽce of the Magiſtrate and Judge. But
this cruell Lawe of Solon, doeth repugne all lawes, ſtabli-
ſhed in all Citees and common wealthes. And ſithe the lawe
is of hymſelf vniuerſall, withequitee, giuing and tempering
to all ſtates. Foode muſte that Lawe bee of Solon, whiche
rathely, without conſideracion of iudgement doeth procede,
no man ought in his owen cauſe, to be his owen iudge or Ma-
giſtrate. This is argument ſufficient to confounde the lawe
of Solon. All Lawes are repugnaunte to that, becauſe with
Judgement thei procede againſt vices moſte peſtiferous. In
common wealthes Theft is by lawe, pronounced worthie of
death, whereupon alſo the Magiſtrate and Judge, determi-
neth the matter, and heareth of bothe the action of the caſe,
before he condempneth, ſo in all other miſchiues.

The lawe vniuerſall and equall to all menne.

Theefte.

But you maie ſaie, many miſchiues riſeth of adulterie.

Although it ſo be, the Judge determineth vpon Murder,
whiche is in like ſort horrible, ſoche alſo as dooe ſeeke to caſte
into perill their countree, and by treaſon to deſtroie theſame.

Judgemente proceadeth by determinacion of the Lawe and Judge. And so in all other wicked facies, and mischiuous enterprises, the Judgement in euery cause procedeth, as Lawe and right willeth, from the mouthe of the Judge, he beyng a liuelie Lawe, to the Lawe written. The cruell Lawe of Solon, is like to the phantasie and wille of a tyraunte, who, as phantasie and will leadeth, murdereth at his pleasure, whose will is alwaies a sufficient Lawe to hymself, as who should saie, so I wille, so I commaunde, my wille shall stande for a Lawe: but godlie lawes doe iustlie, accordyng to reason and vertue, tempereth the cause of euery man. No godlie Lawe, maketh the accuser his owne Judge.

The Judge a liuely lawe.

The will of a tyraunte his owne lawe.

¶ Lawfull.

WHo so by Lawe is iudged, and the offence proued, there is no excuse in the malefactour, nor suspicion seing that, accordyng to lawe, the fact is punished, and as Demosthenes saieth, twoo thynges moued the wise Elders to make Lawes, that the wicked should bee hindered, and cutte of from their purpose, and that good men seyng by a lawe, the actes of pestiferous men kepte vnder, by the terrour of them, are afraied to commit the like facte. This was euen accordyng to lawe. The terrible sentence of a law executed, vpon moste wicked persones, doe kepe vnder many a mischiuous enterprise, whiche through the dolefull and lamentable ende of the wicked, doe driue and force all other to all godlines.

Lawes were made for two causes.

¶ Iuste.

THe accuser by Lawe and Judge, is able to defende hymself, whe his cause is ended accordyng to law. Vertue thereby vpholded, when by order of lawe, vice is condempned. The malifactour hath no excuse, all state and colour remoued, the accuser by iuste Lawe pleateth, when the law is thereby supported and saued. And herein a greate parte of Justice is placed, when the fauour of the Judge or frendship, is onely on the cause, the persone neglected.

lected, that is Iuſtice, to giue to euery one his owne.

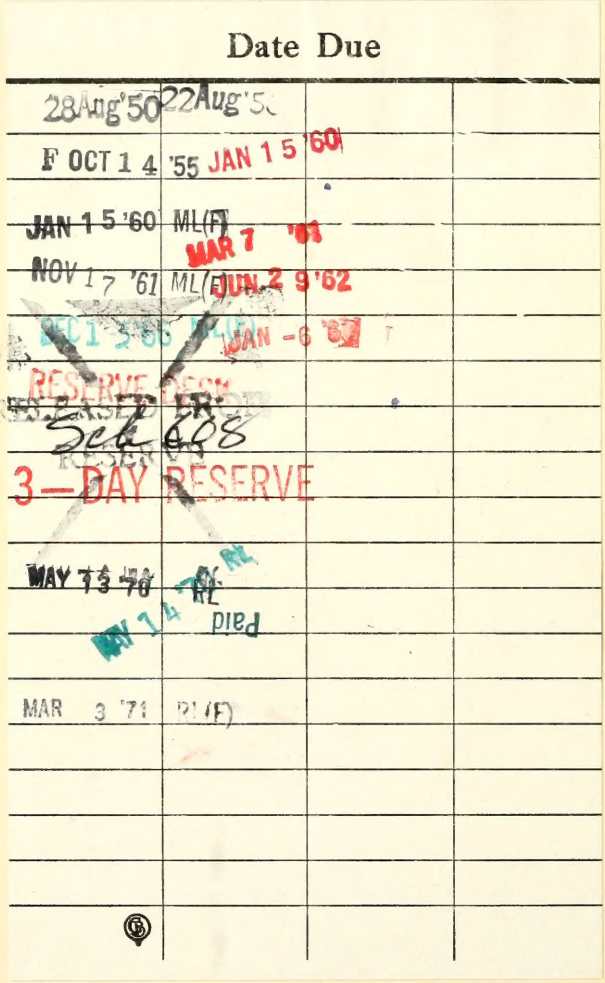
¶ Profitable.

IT muſt be profitable to the whole bodie of the common wealthe, when by the Iuſtice of godlie lawes, vertue is in high price aduaunced, vice by the open ſentence, and manifeſte proſe conuicted, the malefactour ſhall be knowen, the ſincere and godlie deliuered, and from tyme to tyme maintained. Lawes as thei be vniuerſall ſo thei openlie ought to giue ſentence.

¶ Poſſible.

WHen without lawe to procede, and iudgemente of the Magiſtrate, as Solon did in this lawe, it were not poſſible, any common wealthe to floriſhe therby. Therefore in Iudgemente ought the cauſe of euery one to be pleated and examined, that thereby all ſuſpicion, & greuous enormitees, maie be put of. Vice is not therefore tolerated, becauſe for a tyme, Iudgemente ceaſeth, but hereupon vices are more depely rooted out, all people knowyng the determinacion of the lawe, and the manifeſt ſentēce of the Iudge heard. A terrour enſueth to al malefactours and peſtiferous men, good men are incenſed to all godlines, whē vice by Lawe is condempned, cutte of, and deſtroied. Good menne by Lawe and authoritē, vpholded and maintained.

This is the ſtate of good lawes, by order to procede, the cauſe in Iudgemente examined, the facte proued, vertue in any perſone vpholded, vice in all caſte doune and defaced, ſo there is good Lawe, as Demoſtheues ſaieth, ſincere Iudge, and ſentence inuiolable. The ſtate of good lawes.


Date Due
28Aug'50
22Aug'5
F OCT 1 4 '55
JAN 1 5 '60
JAN 1 5 '60 ML(F)
MAR 7 '61
NOV 1 7 '61 ML(F)
JUN 2 9 '62
JAN -6
RESERVE DESK
3—DAY RESERVE
MAY 13 '78
Paid
MAR 3 '71

182281

808
R 464f
1945
c. 2

Withdrawn from UF. Surveyed to Internet Archive

The foundacion of rhetorike, main
808R464f 1945 C.2

3 1262 03185 7716

KEEP CARD IN POCKET

Date Due

DUE	RETURNED	DUE	RETURNED